A Beautiful Hour of Devotion

ON the train with a copy of April WORLD CALL in hand I settled to the enjoyment of it with eagerness. First of all I studied the cover to get the sweep of the magazine's message as set forth to the eye. Then I wondered what the busy business manager had to say for the advancement of WORLD CALL in the first of all the many columns. I noted that he persists in the idea that the circulation must be 100,000. He made it so plain to me, it seemed everyone ought to understand. If only every one of the thousands of friends would do a little it would be reached in a day.

I next turned to see how our editor would catch up in challenging phrases the major emphasis of the Kingdom for that month. I read on, one article after another, my heart glowing in warm appreciation, more all the while, as the soul of our Benevolent work came to sit beside me and with tender joy and pathos pointed out all the work of our many institutions, each one filled with Christ-like and Christ-blest ministry.

It was a holy hour. The Master as on the Emmaus way told over again the wonderful story of mercy and redemption. Like as of old "He was made known in the breaking of the bread" to feed His own. My spirit is made more gentle. I love the work of my brethren more and my faith in God is rooted deeper. One cannot fully appreciate his own work until he has seen it gathered with the work of the other fellow to make up the complete program of the Kingdom.

How could anyone help being better after such an hour of forgetting all else but the tug of God at the heart? The sweet satisfaction of the message of the missionary magazine lingers to bless long after the pages have been regretfully folded and laid aside. There is not only the spiritual message that makes for "sweetness and light," but the stirring call that rises from many paragraphs compels one to do something to answer the appeals as they cut their way across the heart. I am glad for the burdens; they teach me to pray and through the suffering and triumphs of others my soul is schooled to appreciate more fully the meaning of redemption. Thank God for such a messenger each month, the greatest single, human force among us for the advancement of the Kingdom.

F. E. SMITH.

Bound Volumes

We have just a few bound volumes of WORLD CALL for 1919 and 1920. They are bound in dark green cloth. "WORLD CALL" in gold on front cover. They contain title page and index. They are only $4.25 per volume, postpaid.

Our friends have been gracious in sending the January and February numbers which we asked for. We thank you. We have enough of the January number but can use a good many more February's.

See the inside of the back cover for a statement regarding WORLD CALL Week.

WORLD CALL

Continuing

MISSIONARY TIDINGS — AMERICAN HOME MISSIONARY
The MISSIONARY INTELLIGENCER — *The* CHRISTIAN PHILANTHROPIST
BUSINESS IN CHRISTIANITY

Published Monthly for

UNITED CHRISTIAN MISSIONARY SOCIETY
1501 Locust Street, St. Louis, Missouri

American Christian Missionary Society
Cincinnati and St. Louis

Christian Woman's Board of Missions
Indianapolis and St. Louis

Foreign Christian Missionary Society
Cincinnati and St. Louis

National Benevolent Association
1501 Locust St., St. Louis, Missouri

Board of Church Extension
Kansas City and St. Louis

Board of Ministerial Relief
Indianapolis and St. Louis

Board of Education
222 Downey Ave., Indianapolis, Ind.

Board of Temperance and Social Welfare
821 Occidental Bldg., Indianapolis, Ind.

Association for the Promotion of Christian Unity
504 N. Fulton Ave., Baltimore, Maryland

NATIONAL ORGANIZATIONS OF DISCIPLES OF CHRIST
BY MEN AND MILLIONS MOVEMENT, CINCINNATI AND ST. LOUIS

W. R. WARREN, *Editor*
MRS. ESTHER TREUDLEY JOHNSON, *Associate Editor*
J. W. ALLEN, *Business Manager*

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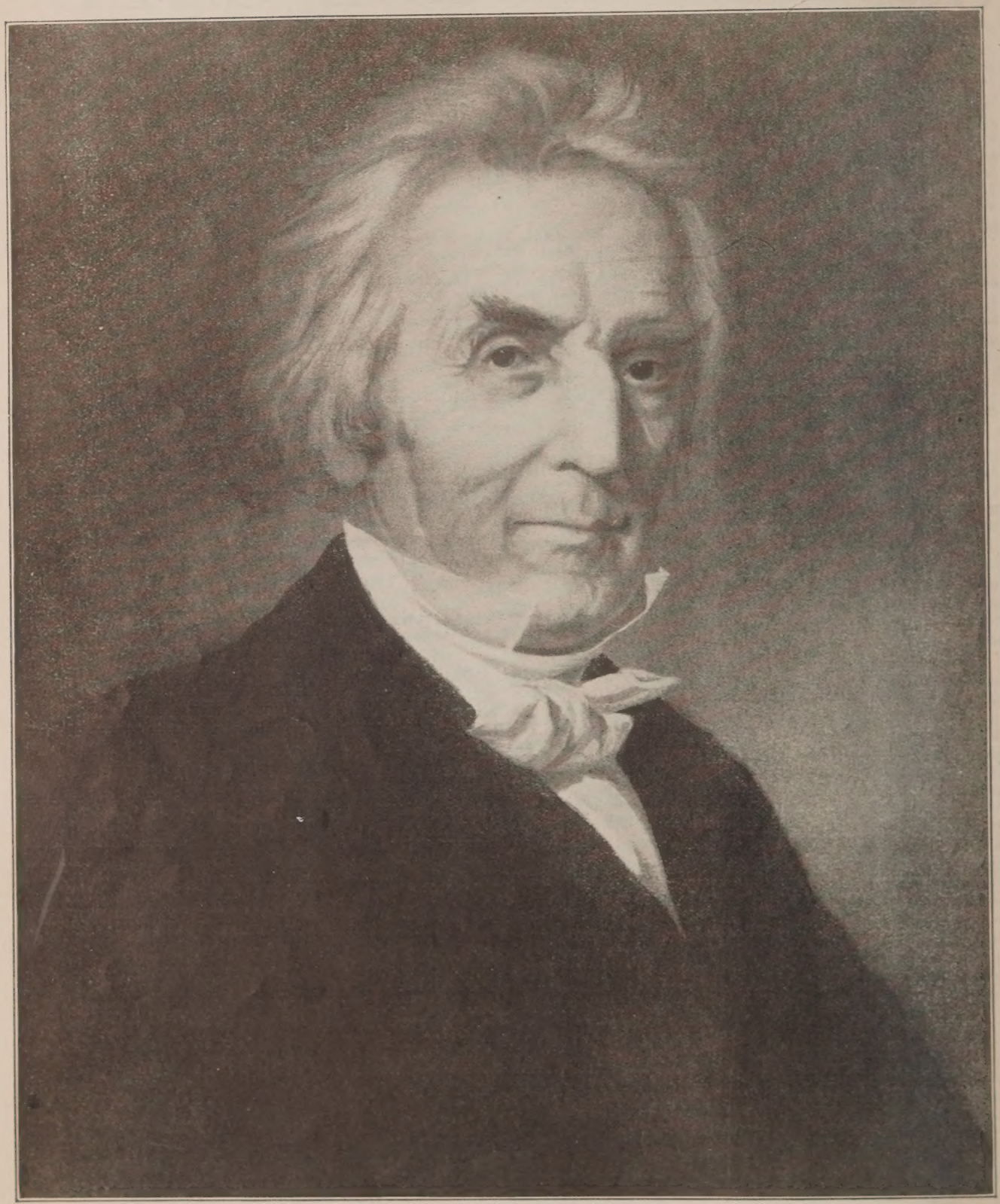


ALEXANDER CAMPBELL

Leader in the nineteenth century of the movement for the restoration of New Testament Christianity in its unity, purity and power; founder and president of Bethany College; president of the American Christian Missionary Society from its organization in 1849 to his death in 1866.

"No man can really or truthfully enjoy the spiritual, the soul-stirring, the heart-reviving honors and felicities of the Christian institution and kingdom who does not intelligently, cordially and efficiently espouse the missionary cause."

International

The Real War After the War

IT is not between bolshevism and czarism, nor between socialism and capitalism, nor between democracy and monarchy, this greater Armageddon, but between love and selfishness, with Christ Jesus Himself still leading the hosts of love.

When the Great War engulfed Europe it looked as though love was dead, and then from forty nations there came such an outburst of unselfish devotion that the fires of war were quenched with blood. And the world was free? Not even at such a price!

Reaction and Worse

The people who had denied themselves to the utmost seemed to feel that they were at liberty to indulge themselves without restraint. Satan had not been slain on the battlefield but had fled, like the rat that deserts the sinking ship, and had reappeared in another disguise, not only at the peace table in Paris, but also in the capital of every old, new and prospective state; in every bank, store and factory; in every club, committee and labor union; in every school, home and church!

Mere "backwash of the war" was not sufficient to kill the fairest hopes of world-wide peace, wreck the Interchurch World Movement and blast a thousand other fairest hopes of suffering humanity. It was the age-old pressure of sin finding occasion in the war's reaction.

Wrestling Against Powers and Principalities

And now to our amazement we find that the most highly developed methods of organization and propaganda utilized on either side in the war have been repeated by the forces of human degradation.

It was hard enough for the individual boy and girl, man and woman, to withstand temptation in the old days of face-to-face conflict. But now every form of enticement to evil is scientifically developed, completely capitalized, thoroughly organized and closely allied with every other agency of hell.

Press and stage and screen; dance hall and pool room and drug store; business and society and politics are consistently and diabolically made to work together toward making selfish gratification the supreme rule of life. As a detail, note the widespread and arrogant effort to undermine, discredit and reverse national prohibition.

New Standards for the New Day

Pre-war standards of Christian service and missionary giving can no more turn back this concerted invasion of sin and vice than bows and arrows could have stopped the German advance into France.

For the Disciples of Christ in the United States and Canada the medium of cooperation is the United Christian Missionary Society through which we must "carry on" at every point formerly occupied by either the American Christian Missionary Society or the Christian Woman's Board of Missions and man every other strategic place that the present hour discovers.

Tenfold more meaning than ever before must be attached to Home Missions, and to the First Sunday in May as the annual day for emphasis upon this theme. Like Verdun and Somme and Marne, in the war, Immigrant, Negro and Pioneer; Industrial Center, Residential Suburb and Rural Community must challenge our utmost devotion in the War After the War in which we are now engaged. These are words that represent great battle fields on the soul map of America.

If only Germany had been thoroughly Christian what a different world we should have today; if America fails to become thoroughly Christian what a tenfold worse world we yet shall see! No political or commercial, national or international question compares in importance with this supreme issue; and no question deserves serious attention except as it relates to this.

The Home Work of the United Christian Missionary Society

By GRANT K. LEWIS

THE United Christian Missionary Society has inherited the responsibilities for Home Missionary work so long carried by the American Christian Missionary Society and the Christian Woman's Board of Missions.

The headings of the following paragraphs sufficiently describe the types of work being done. The year's activities began October 1, 1920, and the entire budget for the twelve months amounts to $396,350.

Evangelism

Last year a budget of $5,000 was provided, and Jesse M. Bader was called for part time service to outline a special program of evangelism for the brotherhood. More than 50,000 were received into our churches, the campaign culminating at Easter time. So successful was the enterprise that the United Society for this year doubled the budget and called Mr. Bader for full time service. A five-year program of evangelism has been outlined, which includes the addition of 1,000,000 members to our churches. Our preachers and leaders everywhere are stimulated to greater activity in evangelism. In state and district conventions, by special conferences and through literature widely distributed, an intense interest in the campaign now exists. It is believed the goal of 200,000 additions will be reached for this first year.

Church Maintenance

For the maintenance of preachers in local churches and at strategic centers the United Society has set aside a budget this year of $100,000. This is practically all under contract, now helping to support 149 ministers in the United States and Canada.

These mission fields are usually chosen by the advice and upon the appeal of state and provincial boards, and nearly all the contracts are joint contracts between the United Society and the state and provincial boards, each contributing a definite proportion of the salary. By this policy very many of our strong churches in the brotherhood have been developed. The policy includes a definite understanding that the missionary help is for a limited period of time, to be withdrawn gradually as the church becomes self-supporting. An average annual reduction of 20 per cent is made, so that five years is the period for bringing a church to self-support.

Immigrant Work

The United Society inherited from the American Society a definite policy regarding its Immigrant work. After a very careful study by a committee of national leaders, this policy was determined at the Des Moines Convention in 1916.

It requires the conduct of our Immigrant work along community rather than racial lines and seeks to secure a building well equipped for all lines of community service to foreign groups, placing at the head of it a well trained American man, fitted especially for this particular line of service. Under his general direction such preachers and helpers are used in both English and foreign tongues as the work may require. Working along this line the United Society now has a good Community House in New York City where Arthur W. Van Dervort is superintendent. Here also Miss Bertha Merrill is doing a most remarkable work. S. Handzuk, a Russian, ministers to our Russian church there.

In Chicago we have not only a good building for the congregation of Russians, where John Johnson is pastor, but in a badly congested quarter of the city we own a Brotherhood House where a splendid work in Americanization is being done by Karl Borders and a corps of workers whom he directs.

The same policy has been pursued in developing the Broadway Church of Cleveland, Ohio, where F. D. Butchart is the American superintendent and pastor.

Ray Manley is the director of a great work in the coke regions of Western Pennsylvania. In addition to his services three others are employed, and as many as a dozen different neighborhoods are reached.

The budget for the Immigrant work this year amounts to $28,650. It does not include the large amount of money spent by the Church Erection Department in purchasing and equipping property. The budget will need to be doubled next year.

The Indians

A great American church such as ours has a great obligation to the original Americans. This we have only begun in a small way to discharge. For a few years a work has been mothered by the Christian Woman's Board of Missions in Manigotogan, Canada.

Last summer the American Society undertook the opening of its first mission for the American Indians in the United States. This project has been taken over by the United Society. A small farm of 80 acres has been purchased at White Swan, Washington. There are 3,500 Indians on the Yakima reservation. Our land cost $8,800; buildings and improvements are now in process of erection costing $30,000. Early in the fall we hope to open the institution. It is called "The American Indian Tepee Christian Mission." Its purpose is to furnish a Christian home for Indian boys and girls who will attend the adjacent public schools. A local board of managers, consisting of four white men and three Indians, has been formed at Yakima, which has local direction of this work, subject to the approval of the United Society.

The Highlanders

Among the mountain peoples of the South three schools are maintained by the United Society—at Hazel Green, Kentucky, Livingston, Tennessee, and Morehead, Kentucky. These schools have a total enrollment of 1,000 young men and women, and are in charge of Christian men eminently successful as educators—J. T. McGarvey at Hazel Green, L. E. Garrett at Livingston and W. O. Lappin at Morehead. Improvements in property are being made at Livingston where there is in process of construction a building costing $67,500. The funds for this building are not all raised, which is a cause of great anxiety to the department.

Negro

The budget for Negro work this current year is $104,835. J. B. Lehman of Edwards, Mississippi, has general direction of the work. The Society is helping to support twenty-two Negro evangelists whose work is very satisfactory, and is resulting in the development of good strong churches in different parts of the country.

Six schools and institutions are maintained among the Negroes. There is Flanner House in Indianapolis which ministers to a large population. This work is directed by a local board of trustees under the United Society. A wide and well appreciated service to the entire community is rendered at a cost of approximately $17,000. Charles O. Lee has charge of this work.

Alabama Christian Institute is maintained at Lum, Alabama. This school has an attendance of 110 students, and is supplying a type of young men and women greatly needed among the Negro churches.

There is in process of development the Central Christian Institute near Louisville, Kentucky. Recently a fine blue grass farm of 125 acres was purchased upon which there is a farm house to be remodeled and made one of the buildings for the new school which will be established there for the training of Negro preachers.

Jarvis Christian Institute is maintained at Hawkins, Texas. The budget for this school is $29,660. There are nineteen teachers and workers and 173 students enrolled. Mrs. Ida V. Jarvis has devoted much of her giving, both of time and money, to this important work.

Piedmont Christian Institute is located at Martinsville, Virginia, and has a budget of $7,400. One hundred sixty students are enrolled. A new building is being erected at a cost of about $50,000.

Southern Christian Institute has for a long time held a great place in the work and interest of the Disciples among the Negroes. This school has trained many of our preachers and leaders among this people, and is responsible for the life equipment of hundreds of young men and women employed in all ranks of life in the South. Here Mr. and Mrs. J. B. Lehman live and direct the work.

All of these important institutions are growing and will need an increased budget with each succeeding year.

Orientals

Among the Oriental people on the Pacific coast the United Society maintains the following institutions: at Los Angeles, the Japanese Christian Institute; at San Bernardino, the Japanese Mission Church; at Berkeley, California, the Japanese Church; at San Francisco, the Chinese Christian Institute; at Portland, Oregon, the Chinese Christian Institute. To do this work among Japanese and Chinese requires the employment of a general superintendent, M. D. Clubb, and sixteen teachers and other workers. This is being done on a total budget this year of $21,760.

Spanish and Mexican Work

Along the southern border of Texas evangelistic and institute work is being done among the Mexicans. This work centers at San Antonio. Twelve workers are maintained, native and American, at a cost of $12,000 to the United Society.

French Work

A very unique work is conducted among the French population in Louisiana. Evariste Hebert, a very eloquent and efficient preacher, is employed. He has in his circuit as many as fourteen little congregations to which he devotes himself. The time has come when helpers must be secured and his work organized with system and equipped with buildings. Greatly added funds are necessary in order to efficiently cope with the opportunity presented.

Other Lines of Service

In addition to these definite lines of service the United Society has interest along Home Missionary lines in supporting the College of Missions, four Bible Chairs at State Universities, the work of recruitment, college visitation, helpful lines of service rendered by the Home Missions Council and other tasks of a cooperative nature.

Some Specific Needs

$900 (each) to support "Boys' Expert" in New York, Cleveland and Chicago Immigrant work.

$900 (each) to support "Girls' Expert" in same fields.

$1,000 (each) for three kindergarten teachers.

$60 for telephone in each of three Community Houses.

$600 is average sum needed to help maintain one of our 149 mission pastors. $50 each month will meet this need.

$300 is average sum needed to help maintain one of 22 Negro evangelists.

$100 per month will keep an evangelist at work in any one of the states or provinces of North America. $25 per week will do the same. Can your men's class or church provide for one week or month?

$800 (each) for teachers in Negro schools.

$1,000 (each), salary for workers and teachers in Oriental missions.

$200 (each) for kindergarten supplies in five institutions.

$800—a mountain teacher's salary.

$300 for light and heat in mountain institution.

$200 for library expense in mountain school.

$750 (each) for five workers among Mexicans.

We are depending on the offerings from the churches to supply these and other needs. Make all remittances to

THE UNITED CHRISTIAN MISSIONARY SOCIETY,
1501 LOCUST STREET, ST. LOUIS, MO.

The Campaign for Underwritings

THE Executive Committee of the International Convention of the Disciples of Christ, following the action of the St. Louis Convention regarding a campaign to raise funds for the payment of underwritings of the several Missionary Boards and the Board of Education, and learning that the campaign to date has resulted in securing only about $70,000, expresses the conviction that the campaign ought to be pushed with all vigor, that the brotherhood be advised of the situation, that the Joint Campaign Committee be given all possible assistance, and that such suggested shares be made to churches, college constituencies and individuals as may be necessary to secure the needed results.

The holders of the guaranties are pressing for payment. Only prompt action will avert the scandal of legal proceedings and the consequent disaster to our work and our institutions.

The Executive Committee has confidence in the integrity of our brotherhood and in its desire to meet these obligations in full. The responsibility rests upon us all. It must be met. Only by carrying this campaign to successful completion is this possible. The Executive Committee urges the fullest possible cooperation of churches, colleges and individuals with the plans for meeting this impending crisis.

Signed: GEORGE A. MILLER, PRESIDENT.
GRAHAM FRANK, GENERAL SEC'Y.

Letter from the Bankers Trust Company

Fifth Avenue and Forty-second Street,
New York, Feb. 18, 1921.

Dear Dr. Cory:

I have been informed that you are to be enlisted to help in the campaign to raise the guaranties given by various agencies of the Disciples of Christ to secure bank loans effected by the Interchurch Movement.

As you know, the Interchurch borrowed from nine New York banking institutions a total of $6,560,000, secured by the guaranties of various participating boards and agencies of Protestant bodies, aggregating $6,561,000. By the payments from guarantors these loans have been reduced to $1,221,000. As you know, the Disciples' guaranties aggregated a little more than $600,000 with interest, of which I understand you have raised but some $65,000 in your recent campaign.

The greater part of the $1,221,000 due is from your church and from the General Assembly of the Presbyterian Church. The latter is making payments on account as funds are collected and we are informed that substantial payments will be made in the near future. The Methodist Episcopal Church, which guaranteed $1,088,000 is in arrears for only $38,000. The Board of Promotion of the Baptists has paid its $2,500,000 in full and the Congregational Church has entirely liquidated its guaranties. Therefore, the Disciples of Christ are more in arrears proportionately than any other communion and it would seem that the credit standing of the Protestant faith in America might be judged on how your Boards care for their obligations.

When this business was undertaken we put great faith on the very high moral responsibility back of the guarantors. Nevertheless, we made an investigation of the financial strength back of each guaranty. This investigation led us to believe that the seven guaranties offered by the various boards of the Disciples of Christ were in the preferred class and none of the associated banks have had a doubt as to their goodness. Up to a short time ago I had not believed any special effort on our part was required to procure payments from your boards and agencies, the gene information being that your campaign for funds was progressi favorably and all would be liquidated within a short time. was very disturbing to hear that the prospects in regard to payment of the $300,000 from the Board of Education were satisfactory. This led to my visit to St. Louis.

I am very glad that I made this visit, as I learned the di culties in the situation and left reassured that the earnest m and women whom I met would find a solution of the proble They all spoke of it as a "debt of honor" which would be p and at as early a date as was humanly possible. I pointed out them their position and what it would be if they were treat as business debtors, without the consideration we have endeavo to extend in this whole matter, in every phase of its developm and unfortunate outcome; that the banking institutions ha been carrying a burden through a difficult period and that wh we, as agents for them, were permitted to extend such conside tion as was possible, this attitude could only be continued long as we felt that every possible effort was being made a that the effort was yielding commensurate results. Further, t it seemed to us that a communion of your standing, members and resources should not be in the unfortunate position of be the most tardy in its payments.

You and all of your people will realize, of course, that unl we have an early assurance of payment that we will have to ta more strenuous action. We believe that we have exhausted ev alternative and have reached a point where we can have excuse to offer to our associated bankers for not pressing claims. Your communion would be conspicuous among all participants were such action necessary.

I will be pleased if you will let me know the exact situat at the earliest possible moment.

Sincerely yours,
W. P. BELKNAP, Vice President

World Movement of the Disciples of Christ

Immediately following the action of the Cincinnati Conventi recommending to our National Societies that they "particip in the Interchurch World Movement so far as it could be d without the sacrifice of principle," the Boards took steps to into effect this advice.

No less than ten big campaigns were in progress among our p ple. Some wanted no connection with the Interchurch World Mo ment, others did; but all were anxious to cooperate with e other, so, by mutual agreement, this cooperation was ca "World Movement of the Disciples of Christ."

Groups, churches and individuals responded in their own w The Educational groups reported, as a result of their campai cash and pledges, long and short time, amounting to $5,329,4 The other groups reported $267,638; a total of $5,597,096.

These pledges were not for the Interchurch World Moveme but for our own colleges and missionary societies. Pledges payments were handled by our own people for our own inst tions. The collapse of the Interchurch World Movement in way invalidated these pledges. However, these results are not a able for payment of the Underwriting.

First: Because the bulk of these pledges extend over five y and have, therefore, yielded but little immediate cash, while bulk of the expense was incurred the first year.

Second: Because these pledges and cash were the result group effort, and hence belong to the groups receiving them.

Third: Because a very large per cent of the pledges and taken was designated for some particular institution or w

Fourth: The report includes a number of special campai that were practically finished before the Interchurch drive.

Fifth: Because the cash returns were very meager. The re shows total receipts to March 21, 1921, as follows:

Designated for the Board of Education	$11,964.14
Designated for the United Society	30,255.41
Undesignated	65,600.86
Total	$107,820.41

Board of Education and Colleges

The Board of Education underwrote for the 26 colleges which submitted "askings" and which hold memberships in the Board. It did so because the Interchurch had a ruling to the effect that all individual institutions participating must do so through a national agency.

The Board as such has no income, except a small toll from the current church offerings to education, to defray office expenses. All other monies are sent to the colleges. Thus the Board of Education cannot pay.

This leads to the second question, namely, "Why don't the colleges pay?" Not a single Board of Trustees of the 26 colleges submitting askings took any reaction regarding underwrittings. But admitting for sake of argument that colleges should pay, the reply is, "They cannot."

Nearly every college we have is staggering under a great deficit for this year's current expenses. To place upon these colleges now the payment of indemnity means disaster to them.

If we let these underwritings go to suit, it will probably close the doors of several of our colleges. It must not be done.

H. O. PRITCHARD.

Underwritings and Local Churches

The goal of the campaign is $626,532.55. This sum is arrived at from the underwritings of the various boards as follows:

		Paid
Board of Education	$300,000.00	$28,000.00
American Christian Missionary Society	50,000.00	50,000.00
A. C. M. S. Bible School Department	9,866.55	9,866.55
Board of Church Extension of American Christian Missionary Society	50,000.00	50,000.00
Board of Ministerial Relief	16,666.00	4,166.00
Christian Woman's Board of Missions	100,000.00	25,000.00
Foreign Christian Missionary Society	100,000.00	69,000.00
	$626,532.55	$236,032.55

This leaves a balance due the Bankers Trust Co. of $390,500.00 plus accumulated interest. The sums advanced have been borrowed, with the exception of $72,000.00 raised in the underwriting campaign last December. While suit will be prevented if we pay the remainder due the banks, the cancellation of the debt requires the raising of the entire $626,532.55 with interest.

All pledges will become binding, when the subscriptions total $390,500.00.

The Dead Horse

THE INTERCHURCH WORLD MOVEMENT is justly called a dead horse. Our underwritings are a debt that we owe on an old nag that has bitten the dust. Confessedly that makes our debt harder to pay. We all know we cannot bury that horse, decently or otherwise, until that debt is paid. Like Banquo's ghost, that smell will rise and mock our feasts and our sacred days until we pay what we owe.

The Old Horse Had His Faults When He Was Living

Like Buck Johnson's mule, "he made a little too much noise fo' a hoss his size." He certainly believed in advertising. He ate corn like an elephant and then would pull like a little burro. His upkeep seemed out of proportion to his usefulness. He jumped out of the Lord's pasture, where he belonged, and went whinnying across the green, wild hills of "Mr. Friendly Citizen."

He shied so at the shadow of Christian unity that he quit the divine road and went headlong through the woods that lost themselves in the swamp of denominationalism. It sometimes seemed that "hits natteral gait was runnin' away."

This Old Horse Had His Virtues

First of all, he was waiting for us in the lot at a time when the world really needed a "horse." Never since the world stood had we needed one more than then. And there wasn't any other.

With all his shying and running away we can "report progress." Didn't he pull us up on that hill where we could look down on our denominationalism, sectarianism and selfishness and make us all ashamed?

We have seen clearly that Christian unity is no mere mechanical process. We cannot vote it into existence. All the "sects" might "lay down their party names and party creeds and take the divine name and divine creed" and still we would be "sectarian" unless we had a "change of heart."

Then that old horse got a good spell on him and hooked himself up to the Church of God and pulled it upon a high mountain where mankind was toiling. Yes, he did, and he whinnied so loud that workingmen looked up from their toil and beheld that church and saw that it was a beautiful thing. And preachers of the gospel of that One who toiled in a carpenter shop can get the ears of the masses of men today as never before because they have come to believe that the Carpenter and the church He built are their friends.

Anyhow

I wish his hay bill were not so high. I wish he hadn't bucked and kicked and shied and run so much when he was living. But if it is "hard to teach an old dog new tricks" it is impossible to teach a dead horse. I am going to try to pay my part of that old horse's upkeep and help to give his bones burial, not only because they smell bad, but because that old horse pulled my little wagon to two places to which I was anxious to go. I don't know why he tried to run off to those other places. He may have been a bad horse and God just got him by the bits and pulled him to these good spots and then said "that is all the good I can get out of you; I overruled your evil for good; now I am through and you may go off and die."

Or he may have been a good horse and some false prophet got on him and beat him as Baalam beat his ass and drove him to places where he did not want to go.

But verily I do believe that the day may come when men will look back upon this old horse that is dead and say he was one of the horses that One "like unto the Son of Man" rode upon in His onward march. Whether it was a white horse, a black horse, a red horse, I know not.

But if we will pay what we owe and stop the mouth of the world from saying "the church rode upon a horse until he died and then would not pay the cost thereof" that horse will have brought Christ and His church nearer to them whom they are set to save.

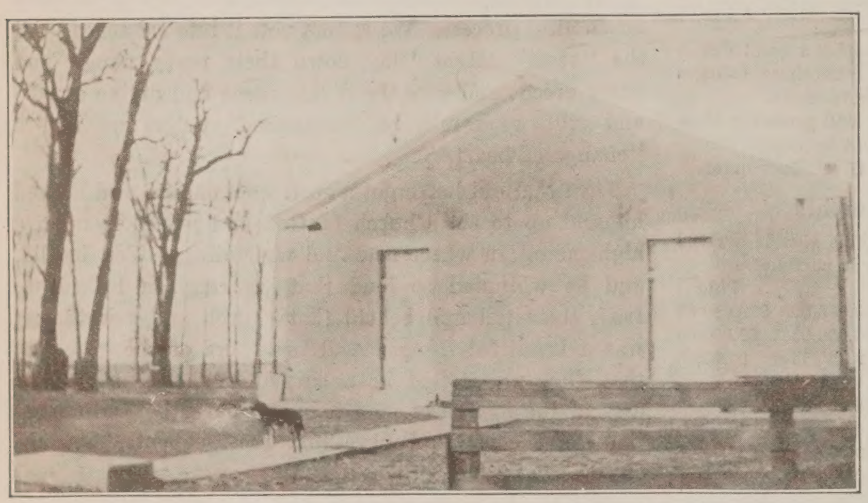
"Pay what thou owest!"

—W. W. PHARES in the *Christian Courier*.

The House at the Fork of the Road

By FRED S. NICHOLS

WHO has not at some time had the ambition to dwell in that "house by the side of the road" and be a friend to "the men who press with the ardor of hope, and the men who are faint with the strife?" And if we have ever visited this house we shall never rest in peace until at last it is our permanent abode.



Old Bedford—The Meetin' House at the Fork of the Road

But there is another house, and this is at the fork of the road, to which likewise have come "the good, the bad, the weak, the strong, the wise, the foolish," because therein dwelleth the inspiration of eternal friendliness. This house stands in the surroundings from which come, according to the scholarly Giddings, "the original ideas, and the raw materials of social life." And it is this house that, in the words of another interested prophet, seeks "to interpret life; to diffuse a common standard of morals; to plead for the common interest; to inculcate unselfishness, neighborliness, cooperation; to uphold ideals and to stand for the supremacy of the spirit." But since this is not a tale of two houses, but concerns only the one "at the fork of the road," I proceed with the story.

The Earlier Days of This House

This one-roomed, stove-heated brick house stands in a grove of small oak and hickory, near the meeting point of four counties, and with no other such house within seven or eight miles in any direction. It has not invaded the roadway; rather the road as a later arrival has very graciously recognized the privileges of seniority, and crowded to one side in passing by. But is the house not at the fork of the road? That is another story. This house was built in 1852. Fortune led me to a chat with the old man who, as a little boy, rode on the first load of brick that went into the building. The family that built this "meetin' house" was organized in 1850 by Milton Dodge and consisted of between forty and fifty members. It was a rapidly growing family for, in 1853, there were one hundred nine members.

The Record of a "Lost Art"

The old record of 1853 hinted at the mysteries of a disciplining age. Since we are a creedless communion, I felt the uselessness of hunting among the archives for the lost "Book of Discipline." Then the clarifying thought came that "Disciplines" can be unwritten as can the "Creeds." So it was my human privilege to read between the lines. In the year of 1853 three people were actually "excommunicated." Strange for a people who can neither "invite nor debar" from the Lord's Supper. But that of course is not exactly what these good people meant by excommunication. They were thinking of the good name of the church. The excommunications were not for opinions upon doctrinal matters at all. These are the words: "Excommunicated for disobedience"—"Excommunicated on account of him being a disorderly member." Here is a poor hopeless sinner who was "reclaimed" and then "excommunicated." Many were "withdrawn from" and "removed in disorder." And should you boast of your grandfather's religious devotion and church loyalty, you might read, "neglected to meet" or "should have made a confession." What joy must have entered into the words after one name, "Came from the Baptists," only to have the "joy taken out of life" by having to record after the same name in a brief time, "gone back to the Baptists!" I hope the brother of the enlarged conscience was impaled on the less painful horn of the dilemma when he left the church with the organ to go to one where a piano had entered by way of some Trojan horse!

"Old Bedford"

Old Bedford, for this is the name of the old meeting house in north McDonough County, Illinois, has been the mother of churches. And what saintly spirits have led the way! Such men as J. C. Reynolds, Simpson Ely, T. H. Goodnight, T. F. Weaver (father of Clifford Weaver), G. F. Adams, John Huston and many others no less honorable, have ministered to this neighborhood from the Old Bedford Church. On the ground right west of this open country church has stood a parsonage for over half a century. This is the third building, the two others having burned. I suggested dry sermons as the cause; the parson thinks the "fire in the preachers" should be held responsible. The "Country Parsonage"—what memories and the scenes of what wonderful labors! It is the place where Keble wrote the Christian Year; Herbert, The Country Parson; Baxter, The Reformed Pastor; and Kingsley his

sublime expressions in prose and poetry. And while Old Bedford parsonage has not immortalized itself in such masterpieces, yet here have glowed some heavenly lights; for did not one of the above immortals say, "The best work I've done has been my plain parish work."

Glories of the Present

Unlike many of the open country churches whose glory is all in the past, like unto the glory of a cemetery, Old Bedford can still sing a hallelujah chorus. Here is the membership record: In 1870 there was a membership of one hundred eighty; this in 1912 had dwindled to seventy-five. At present there are one hundred sixty-five on the roll. Over one hundred of these are under forty years of age. About fifty per cent are renters or work by the month in the neighborhood. Practically all the members are laborers on the farm. There is no vexing landlord problem, so prevalent in the small-town churches. The feeling here between renters and owners is the friendliest.

In missions and benevolence there is a present glory. In the years 1916-1917 the total for outside causes was $78.29, or forty-eight cents per member. In 1919-1920 the total was $733.96, or $4.90 per member. The Loyal Sons class gave last year $114.00 to support an orphan; a little Junior class gave $83.00 to benevolent work. Three of the Bible school classes are organized. There is an active Ladies' Aid. A Junior Society is to be organized, and there are plans on for a good Missionary Society.

The attendance at the morning and evening preaching service is unusually large. In any fair kind of weather, with the roads half-way passable, the attendance will average around two hundred at each service. A large per cent of these are men and young people. This shows a loyalty in the church attendance among the membership, and is also good evidence that the church holds the interest of the community in general.

The social life is considered in the best possible way under the conditions, for there is no building adequate to any comprehensive social program. Many social gatherings are held in the homes of the people during the winter season. During the summer the church grove calls the people together for many a happy and profitable meeting. The one outstanding summer event in this grove is a big Home-coming celebration. The friends of this neighborhood still love singing as they did in the good old days when Will Lovett conducted his famous "Singing Classes." The parson says there still prevails the "sociability of fifty years ago," and that the people are "too old-fashioned to be undemocratic."

The Shepherd of the Flock

Those who have read pastoral poems or found delight in pastoral scenes, have seen only one chapter among many of rural life. Perhaps with Mrs. Browning you have been "Out in the Fields with God:"

> The little cares that fretted me
> I lost them yesterday
> Among the fields above the sea,
> Among the winds at play;
> Among the lowing of the herds—
> The rustling of the trees
> Among the singing of the birds—
> The humming of the bees.

The idea has been gained from a certain popular poem that the call to the city where the "skies are black, and where there is noise and din and sin," is the call away from luxurious indolence of a continued walk in a field of perennial flowers, and under a sun that fogs never dim. If you follow awhile such shepherds as the one at Old Bedford you will travel some lonely grades, and follow many a trail that does not lead you to a satisfying spring. It is not all the little pleasantries of a Doctor Lavender among his people. Nor is there always the romance of Seton's Preacher of Cedar Mountain, or Conner's Sky Pilot, or Phelps' Singular Life, or Macdonald's Sea-Board Parish. There is Kingsley writing from Eversley: "My parish is peculiar for nothing, but want of houses and abundance of peat bogs; my parishioners remarkable only for aversion to education and predilection for fat bacon." And there was the parish of that spiritual genius, Fletcher, known for "the ignorance and profaneness of its people." And when Edgar Catlin came to his parish nine years ago there was the real North-easter so welcomed by Kingsley:

> Welcome, wild North-easter!
> Shame it is to see
> Odes to every zephyr;
> Ne'er a verse to thee.
> Welcome, black North-easter!
> O'er the German foam;
> O'er the Danish moorlands,
> From thy frozen home.
> Tired we are of summer,
> Tired of gaudy glare,
> Showers soft and steaming,
> Hot and breathless air.

Before his coming a religious war had been waged,

Bedford and One of His Pets

without victory for either side. Indifference was allowing neglect everywhere. The walks about the building were rotting away. The old oil lamps in the church had long been dry. Weeds grew around the buildings head high. The destroying, indifferent conservatism of "rampant individualists" was doing its deadliest work. Such was the condition when the young man who had known many sacrifices in his southern Missouri home, came with his wife and little child, to take in his hand for the first time the shepherd's staff. Baxter says that "to smite the shepherd is the most effectual means to scatter the flock." But this sight of "choked channels" did not smite the shepherd. Like Oberlin and his kind in every age and clime, he conquered. He helped haul lumber to build the barn in one day. He went into the timber to cut the logs for some other buildings. He helped build concrete walks about the church. He made many improvements around the parsonage. He got his congregation to install a gasoline light system in the church, and to replace the old seats with a new and comfortable kind. The growth in membership and in missionary and benevolent outlook, due to his inspiration, has been mentioned. When I heard him sing and whistle while about his chores on Sunday evening, and then saw him go over to the church to lend a helping hand before the evening service, I felt the contagion of his buoyant devotion.

The Heart of the Matter

And why has he done this work for nine years? "The love of Christ constraineth." It is the same reason that kept Oberlin in the seclusion of the Vosges for nearly sixty years, Kingsley in Eversley for thirty-three years, George Clayton Tennyson in Sommersby twenty-four years, Keble in Hursley thirty years, and those loyal American pastors of the Octorara Church in Lancaster County, Pennsylvania, forty, twenty-one, twenty, and thirty-seven years each. They all loved the Christ and His people among whom they labored.

This pastor loves the open country, but he loves his people more. It is this love for the people and a deep concern for their spiritual welfare, as well as a joy in the work, that sends him very often into the field with the men, much as the great Fletcher, whom John Wesley desired as his successor, donned the miner's garb and was lowered into the shaft with the men. Our Bedford pastor feels there is a brotherhood tie in coming in dirty and hungry and tired with the other men. The "Country Parson" of long ago observed that "people by what they understand are best led to what they understand not." Such a love as this will always supply many deficiencies in education. It will make the doing of little kindnesses a joy and pastoral work a pleasure. The faithful round of pastoral duties and the kindest patience with conservative ways must have a large place in any rural upbuilding —and they are impossible without love for the people. Wordsworth's ideal country parson has been applied to Kingsley, but it may be applied to all constructive rural workers:

> Man he loved
> As man; and, to [illegible]he mean and the obscure
> And all the homely in their homely works,
> Transferr'd a courtesy which had no air
> Of condescension.

It is this living on love's levels that holds our brother to Old Bedford. The field is not a stepping stone or a sociological laboratory—it is Home Sweet Home. This affection is reflected in the name he and the good faithful companion have given to the little boy—"Bedford." The isolation may bring a tinge of loneliness at times for this parsonage household, but they all have the spirit of Goldsmith's parson:

> Remote from towns he ran his godly race,
> Nor e'er had changed, nor wish'd to change, his place.

At the Fork of the Road

And now we come to a vision which I want you to share. And this vision came, no doubt, because of the spirit of this forward looking shepherd who has so carefully guarded the flock these nine years. I stood before the little old brick house reflecting upon all its glorious history—the enemies of the Damascus way who had here found the Christ whom they persecuted—the weary and heavy laden who had here found rest for their souls—the children who were here taken into the arms of the children's greatest lover—the youth who had here followed the call of the Youth of Galilee—the aged who had here found the staff to support them unto the end of the way. Oh, what memories around this sacred spot! From here the message of Zion has gone to the ends of the earth. Then I recounted the present victories. But how fast changes were sweeping along. I thought of the retreating isolation; of how the people were becoming less provincial; of how education was becoming more general with its attendant dangers, as well as blessings for the farm; of how cooperation was the slogan everywhere; and of how denominational lines were gradually becoming obliterated. And as these reflections passed across my mind, the premonition of some great change was before me.

I looked over the way, and behold! I saw approaching very slowly, but inevitably steady, a portentous form. I could not be mistaken—it was an Old Man with a Scythe; "Grim Reaper" was his name. And then to the east, and I beheld a spiritualized Aurora. In her right hand she carried the Bible whose stories of a holy God, a friendly Christ, sin, forgiveness, brotherhood and immortality were writ large. In her left hand she carried the plans of a new temple, whose architectural design awakened the profoundest religious emotions and at the same time provided for the most useful instructional and social activities. And then my eyes traveled toward the Old Man with the Scythe—and lo, he was gone! But from that same direction was coming a multitude of varied creed and interest bearing aloft a banner of Brotherhood, the insignia of their program, and the Cross of Jesus, the inspiration of their labors.

The Flanner House, Indianapolis

By CHARLES OTIS LEE

The Flanner House Settlement, Indianapolis, Indiana

A group of four buildings, three residences and one store room, remodeled to serve the needs.

THE Flanner House is situated in the center of a community of approximately eighteen thousand colored people. This community is varied and complex in its nature. Within it are found among the best minds and the most well-to-do of the colored citizenship of Indianapolis. Within it are also found poverty, neglect, disease and sin. There are many agencies for good around us; there are also many alluring avenues leading toward the downward way.

The Flanner House is a social settlement. It is an experiment in Christian social service. A social settlement makes up its program out of the community's need. No two social settlements are alike, so in this way there is nothing else like the Flanner House under the sun. If the Flanner House were situated in a different community it would be a different Flanner House, just as different as the other community's need from the need of our own community. The true function of the settlement is to cooperate with the uplifting influences of the community for community betterment and then to organize departments of uplifting service that need to be organized for the community's welfare but which are not already existing.

Our community is a well churched community—it is overchurched. For, in my opinion, the community would be better reached religiously by expanding and intensifying the work done by the larger churches of the community rather than through augmenting by a score or more churches that are not much more than household affairs which exist in addition to these. As a settlement it is not our function to start another church nor another Sunday school, but rather to help these churches and Sunday schools become better equipped to do their distinctive work. The same is true of schools and evening classes. There is a splendid Y. M. C. A. within our midst and the Y. W. C. A. is conducting a recreational center for girls. We would be going outside our function as a settlement to strive to carry on these functions as well as to duplicate work and needlessly spend money.

The Employment Department

There are certain greatly needed services that alone are being expressed at the Flanner House. There are hundreds of colored women in Indianapolis who find it necessary to go out for employment in the homes of the city. There are hundreds of homes that need these women's services. Accordingly the Flanner House conducts an Employment Department through which these women are placed in day and week work in the homes. At present we have about 2,000 women on our active files and about 1,800 homes that depend upon us for help. Last year we made 6,112 placements in this department. This department requires the full time service of two young women to handle it.

Our aim here is not to simply secure work for these women. Definite regulations are strictly adhered to. Reports from every worker sent out are received and recorded and the women are graded into two grades of workers. Constant stress is placed upon good work, reliability, neatness and all the requirements that go to make up a good, reliable, first class worker. While disappointed again and again, our hearts are constantly gladdened by the higher standards of life that come to these women through this contact.

The Day Nursery

Another important department of the work is that of the Day Nursery. Here we keep the children of mothers while they are away at their labor. The Nursery is open each week day from 7 A.M. to 6 P.M. and four workers are kept busy in this department. Cleanliness and kindly care is the rule that prevails in the nursery. A cup of milk at nine, a good meal at noon and a light lunch at four makes up the schedule of food service. The babies are fed according to formulas given by the clinic doctor. A good playground with up-to-date equipment is provided for the children's recreation.

The Nursery building is far too small. Our capacity is thirty, but as a rule we run into the forties in daily attendance, and frequently into the fifties and sometimes into the sixties. To illustrate how this department is growing I will give the aggregate attendance for the last three years. During 1918 there was an attendance of 3,380 children. During 1919, it jumped to 6,310 and last year to 9,273. We are running now close to 1,000 per month and will possibly care for close to 12,000 this year. It is imperative, if we are to care for this work, that we have a new Nursery building with a capacity of not less than 150 children per day.

Friendly Visitation

The Friendly Visitation Department is also important. At present we have one Visitor who gives all of her time to this work. This Visitor goes into the homes where there is illness, poverty, sorrow or trouble of any kind. So many times the poor are victims of circumstances due to ignorance of conditions. The Friendly Visitor acts as a friend and advisor, giving these families the benefit of her larger experience and knowledge. The milk of human kindness is never forgotten and many are the times that families are lifted out of their difficulties by the aid of this friend in need.

The Make-Over Shop

A little more than one year ago a new department was started called the Make-Over Shop. In this department we gather in cast-off clothing for the benefit of the poor who cannot afford to buy new. A competent seamstress is in charge to remodel and repair the garments given out and to aid mothers in remodeling garments for themselves. Three aims underlie this department:—(1) To

Lunch Time at the Day Nursery, Flanner House

furnish warm and sufficient clothing to the poor who cannot afford to pay for new clothing; (2) As a measure of self-respect to repair and remodel every garment going out so that it fits the wearer; and (3) To instruct all the mothers that can spare the time, in the art of remodeling garments for greater usefulness. Already this department has done unmeasurable good.

The Employment Bureau, Flanner House

Associated Work

In keeping with the desire to be of whatever service we may in community betterment, we feel that it is a splendid thing to cooperate with social and educational agencies of the city to the extent that they can more adequately function in our own community. Accordingly we have invited recognized agencies of the city to use our plant for this purpose. The results have been mutually helpful.

At the present time the Children's Aid Association conducts a baby clinic here. A nurse spends her full time in the community and a physician regularly attends the clinic held each Tuesday. Babies are brought to the clinic to be examined, weighed and food formulas scientifically prescribed. Lectures on proper care are also given by the doctor. Last year 768 babies were brought to the clinic.

The City Board of Health conducts a Tuberculosis clinic in a suite of rooms specially set apart. This clinic is held two mornings and one afternoon each week. A competent nurse and doctor are in charge. The nurse spends all of her time in the community. Last year 504 patients were treated at the clinic.

A Kindergarten is conducted by the Free Kindergarten Association. This has grown from small beginnings until it is now the largest colored kindergarten, if not the largest of any of the kindergartens, of the city. The aggregate attendance last year was 5,831 children.

Preventive Tuberculosis work is carried on under our direction by the Colored Woman's Improvement Club. This club employs a nurse who spends her time instructing families in ways of warding off this dreadful disease. She also holds community meetings where preventive measures are discussed.

The City Library conducts a station at the Flanner House. While branches of the Library are crippled in their service for lack of books, this branch is a source of great usefulness. We count among our chief functions these two: developing in our people the habit of reading and supplying worth while books and magazines to those who have acquired the habit. Those who buy books and subscribe for magazines for themselves we feel have become helpers instead of burdens.

In conclusion may I point out two great needs. One I mentioned above—a new Nursery building. We have three distinct groups of children to care for: (1) The infant, (2) The run-about or kindergartner, and (3) The school child. When dealing with so many children it is imperative that we have these groups divided. Then our room is just about one-third as large as we need. If we are to meet this great need—the need of caring for these little ones while their mothers are away earning their support, we must be provided with better facilities. The second great need is equipment for a Laundry School. Among our 2,000 women whom we send out to work there are many excellent laundresses, but there are many, going out to do laundry work, who do not know the first rudiments of what they are trying to do. By providing a training school we could both help them to attain a greater degree of usefulness and enable them to perform more satisfactory service for those for whom they labor. It will take approximately $2,500.00 to equip this school.

Conclusion

Underlying all that we are striving to do is one fundamental idea. When we can produce that we feel that our work is making progress. I refer to the feeling upon the part of our clients of a sense of responsibility. In seventy-five per cent of the cases the lack of any sense of responsibility upon the part of people make all the ills that we are seeking to remedy. If we can get the father to feel responsible for his family, the mother for her children, the worker for her work, the individual for his health, the citizen for his community, our work is not in vain. This we feel is emphatically Christian for "Inasmuch as ye have done it unto one of these my brethren, even these least, ye have done it unto me."

Jessie Brown Pounds

By MRS. MINER LEE BATES

IT was in the fall of 1914 in the village of Hiram that Mr. and Mrs. Pounds moved into the house they had just finished. The word that the gracious hostess has gone on a long journey recalls to many people who have warmed their hands and hearts by that fireside, memories of stimulating conversation, friendly counsel and thoughtful ministries.

Everyone who knew Mrs. Pounds recognized that she was not an ordinary woman, but someone different, a unique character. The rare qualities of mind and heart which she possessed are seldom found together. A conversation with her changed the aspect of any day, lifting it out of the commonplace and giving it individuality. Like Jesus she diffused vitality, and He was her inspiration and companion.

A genius often lives out of touch with his fellows; Mrs. Pounds expressed her unusual qualities in the usual activities of the usual woman. She sincerely believed that "home-keeping hearts are happiest," and her home has been the model which many young married people have copied in building their homes. She was a first-rate needle woman and gave to many a girl about to be graduated or married, a bit of her handiwork accompanied by one of the charming and witty verses which flowed so easily from her pen. One household task baffled her, she confessed—that of spring housecleaning. She could neve get past the corner of the attic where old magazines wer stored.

Mrs. Pounds had a joyous nature, a veritable "well o living water springing up within." Each day as it cam brought a new opportunity for a good time. Every mea was a feast. A morning ride to the neighboring villag brought thrills of joy. Her philosophy forbade her doin what she didn't want to do; so she kept true to it b wanting to do all necessary tasks. On a sultry afternoo in July, however, she was heard to say, "I got up th morning feeling sure I shouldn't want to make my bed a day, and so," she added merrily, "I didn't."

Everybody in Hiram counted Mrs. Pounds his persona friend. The sincerity and understanding with which sh met all people explains this attitude. On Sunday he pew was filled with children who were there not becaus of any spoken word of invitation but because they wer drawn by the sheer charm of her personality. Many pe ple pity the aged in their suffering and loneliness; Mr Pounds, with rare sympathy, felt rather a glow of ad miration for the "gallant" way in which they bore the trials. She met young people on their own ground, fo by some subtle art she was always living their yea through with them. Her cheering "Go to it!" has en couraged many faint-hearted youths to renewed endeavo Her contribution to the lives of the boys and girls of h college community was so lavish as to defy measuremen

The ambitions and attainments of women were of grea concern to Mrs. Pounds. She rejoiced over the ratific tion of the nineteenth amendment as only one who ha intelligently kept pace with every step toward the goa could rejoice. A prime factor in her missionary intere was the confidence that the gospel of Jesus promised ha pier conditions for the women of heathen lands. She w a member of five different local organizations of wome She taught their Sunday-school class. She entered whol heartedly into all the activities of the other four societie and by her regular attendance on their numerous mee ings achieved a close acquaintance with practically eve woman of the village and nearby country. For years sh has inspired the social activities and programs by mea of which these agencies have relieved the monotony humdrum lives. When gently questioned as to the valu of such an expenditure of her time and strength, she r plied, "It is worth while. These are the women who a doing the work of the world."

Mrs. Pounds multiplied her usefulness by writing an public address, in both of which she was exceptional gifted. Lack of physical strength has for years limit the number and character of the addresses she has be able to make, but through all her mature life her talent f

public speaking has been in demand by conventions, churches, clubs and schools. Her voice and presence instantly captured an audience, with whom she had her way to the end of her speech. Her unerring sense of the significance of an occasion, her grasp of her subject, her reserves of humor, and the wealth of anecdote and quotation which she had at her disposal, lent to her addresses a never-to-be-forgotten character.

To religious literature, especially that of the Disciples of Christ, Mrs. Pounds made a worthy contribution.

An interested student of hymnology, she knew the lives of hymn-writers as if they had been her intimate friends. Some from among her own numerous hymns will probably constitute her most lasting monument.

Naturally and easily Mrs. Pounds expressed herself in verse. Times without number happy occasions have been made happier, and sad ones less sad, by her generous use of this gift.

"I'm so lonesome for Professor Dean," Mrs. Pounds said whimsically one day, months after his passing. Her friends are "so lonesome" for her, and will continue to be, for none can fill her place.

Missionary Opportunities Among Negroes

By JAMES H. THOMAS

So far as the realization of God's program involves human agency, the salvation of the world depends chiefly upon America. The writer of these words believes this with all his heart. To him, this seems our country's "manifest destiny." To this end was the nation born, and for this cause came she into being, to bear witness everywhere to the truth—among toppled thrones and in the midst of universal social chaos, to be the burning and shining light by which men might see how to reconstruct civilization on the only sure foundation. It is alike a glorious mission and an awful responsibility. And right now, as never before, "the earnest expectation of the creation waiteth for the revealing of the sons of God" of this western hemisphere.

But the accomplishment of such a tremendous task calls for a unified America. Every racial and social group within her borders must be inspired by one and the same great purpose. They must all have become imbued with the loftiest Christian ideals and steeped to an equal degree in the truest American principles of democracy.

By no means the slowest to sense all this has been the intelligent Christian Negro. It lies at the bottom of much of that in him which is styled by the blind as radicalism and "dangerous agitation." Constituting as the race does more than one-tenth of the total population, and as eager as any descendant of the Pilgrim Fathers that his country should fulfil the high calling wherewith she has been called, the thoughtful Negro knows that without him and his she can be at best less than 90 per cent efficient. And so never before in our history has the race been more anxious than now to equip itself for contributing its full share toward the advancement of every upward-looking American program, especially such programs of the church.

To this end, the Negro is ripe and ready for that type of education which will help him to become a better Christian and citizen—the kind of training that is provided only by a Christian school. In proof of this, one needs only to investigate the enrollment at any such school during the last two years. He will find it everywhere unprecedented and that, too, in spite of the increased cost to the pupil—an increase in some cases of nearly 100 per cent. If we are reminded that the state schools are also overcrowded, we answer that the overflow, as far as we have been able to observe, has been from the Christian schools to the others rather than vice versa; that is, the student seeks admission into the state schools only when for some reason he has found it impossible to attend a church school. Then the reader will pardon us for citing from personal experience another indication of the Negro's eagerness for this type of training. Not long since, in order to provide for the enlargement of the housing facilities of little Piedmont Christian Institute, over which we have the honor to preside, and to enable us to add a little farming to our other activities, we purchased about thirty acres of a one hundred acre tract some seven or eight minutes' walk from our old site. Although so near us, it seems that it had been deemed desirable by nobody for building a home; but so soon as it became noised abroad that we had bought and for what purpose, there was a scramble for building lots on the rest of the tract by families who desired not only to educate their children, but to live constantly in immediate touch with the school. Some have even sold good homes in other sections of the county to buy and move up here.

Again, the Negro of the church of Christ is more eager than ever for larger and better facilities for the special training of preachers. He believes in the magnetic simplicity of the gospel of the New Testament, and in its power ultimately to unify American Protestantism. He is sensible of the tremendous task that awaits him among his own people in this respect, and is thoroughly alive to the fact that, if he succeeds, he must be able and prepared to compete with the opposition in both scholarship and general culture. In at least one state, to my own personal knowledge, there was recently serious danger of disaffection until it was shown by our Boards that the delay in carrying out long cherished plans for an institution of the kind was and is due to a lack of funds and not to a want of sympathy.

Finally, there is evident a growing interest in foreign missions among Negroes; an interest not merely in supporting others, but in some means of preparing to go themselves. They are coming more and more generally

to understand that foreign missions is as much a matter of science as of consecration. There used to be a time when they thought that to qualify as a candidate for a foreign field, it was only necessary to have good moral character, an ordinary education and a willingness to go. But they are beginning now to realize that just as there was need of special preparation before the A. E. F. was fit to cross to France, so with those who would efficiently wield the Sword of the Spirit in any distant land; that, before ever in these days one sets sail to do battle for the Lord among the heathen, one needs a working knowledge of the language of the people to whom one would go; to be quite familiar with their manners and customs, and have some acquaintance with their economic and industrial condition; to have studied the climate of the country and, for the protection of his own health and to fit him for helpfulness to the natives in this respect, to have pursued a good strong course in hygiene and sanitation; and that, no matter how thoroughly grounded in the Christian faith, it is absolutely essential that one be equally conversant with the religious doctrines and practices of those among whom one is to labor. At least as far as the distant children of Ham are concerned, the American Negro feels, and rightly, that he could contribute toward the success of foreign missions a very essential element which the white missionary cannot quite supply; and he is beginning to demand for such work that same kind of needful preparation which is required of others.

Here at home, then, stands knocking at the door of the church a great opportunity, the importance of immediately grasping which cannot be over-estimated; the opportunity of providing for her Negro constituency courses of training up to the standard deemed necessary for others and so fitting him for effectual cooperation at all points in the religious program of the hour. To ignore it, or to dally with it, is to leave bound about her feet a dead weight and to reduce her efficiency by as much as, perhaps, a fourth. With the ends of the earth now met together as it were, and the doings of every people as well known to every other as those in the back yard of one's nearest neighbor, such a policy would mean the ultimate and universal destruction of confidence in American sincerity.

To be sure, it is right that we should covet fellowship in every good endeavor. The suffering Armenians, the starving Chinese, the struggling Irish, the persecuted Jews—all these, together with those teeming millions who everywhere sit in darkness and in the shadow of spiritual death—how could they fail to awaken our deepest sympathy? Or how could we refuse, as occasion offers, to express that sympathy in as substantial a manner as our resources may allow? Genuine Christianity is bigger than any race, and its activities can be limited to no land or clime; for, as with the Christians of the earliest days, the supreme proof of our having passed out of death into life is that we love the brethren—*all* the brethren. But, on the other hand, it is still true that charity begins at home. Both my willingness and my capacity to serve others depend upon the service I can and do render my own household. The kingdom of heaven may be like unto leaven in more ways than one, but certainly in this: that each must begin and accomplish its work on immediately adjacent material, or the whole mass can never be affected.

Martinsville, Virginia.

Excuses Not to Make About the Home Mission Offering

WE took an offering in March—But that was for Foreign Missions, and the church must support the Home Missionary work as well as the Foreign. "Go ye into all the world;" includes your next door neighbor as well as your neighbor across the seas.

2. **Our church is on the Budget system**—If so, then part of your Budget goes to the Home Missions, and a payment should be made early in May to apply on the Home Missionary work, *but is every member of your church giving to the Budget?* If not, then a Home Missionary sermon should be preached, and the non-contributors asked for an offering for the Home Missionary work.

3. **Our church took an offering for the Underwritings**—But the offering for Underwritings is over-and-above all other offerings. It should not be taken out of the regular missionary budget, nor any of the special offerings. Every dollar of the regular missionary money is needed this year to support the work.

4. **There are too many calls for offerings**—There are no more calls than there are needs. The actual budget voted by the Executive Committee to the needs of the Home Missionary work for this year amounts to $396,350.

5. **We don't understand why so much is asked for this year**—The reason is that the work carried on by the American Society and the Home Mission work of the Christian Woman's Board of Missions are both now supported by the Home Department of the United Society. This makes it imperative that an enlarged May Offering be given.

6. **A financial stringency is on**—But shall we desert the Kingdom because of financial stringencies? Why not abandon our luxuries, recreations, rather than the church? The church is absolutely necessary to make and to keep America Christian. The offerings for church work should be the LAST to be cut off, and not the FIRST.

Can any excuse satisfy your conscience? Every piece of work that we are carrying on commits us to keeping it going unless conditions should materially change. In the past we have erected buildings, held meetings, started churches and aided young congregations. By this token we pledged ourselves to support and continue the work which we have already begun until the new congregation becomes self-supporting and able to carry on its own work. Our past history demands it. The present needs demand it. The unchurched millions of America demand it. Our Lord demands it. Let us, therefore, cast aside all excuses and make our greatest Home Mission offering on Sunday, May 1.

Some Startling Statistics

By JESSE M. BADER

THE new Year Book is just off the press and it is indeed a study for every thoughtful, earnest member among us. There are many things to cheer us and again there are many things recorded that make us stop and ponder. A few of these statistical statements are deserving of special mention and ought to be food for serious thought and reflection.

Church Membership

The total church membership among the Disciples of Christ for United States and Canada is reported as 1,178,079, a loss of 6,806 over the preceding year. In 1918 the loss was 17,500; in 1919, 34,853; in 1920, 6,806 —or a total of 59,159 members lost in the last three years. While we show loss in 1920, the Methodists had a gain, according to the *Christian Herald*, of 237,127; the Baptists, a gain of 129,283; the Presbyterians, a gain of 43,031. As a people, we are winning converts very fast every year. Our Pre-Easter Campaign of the first three months in 1920 resulted in 50,000 additions in 2,000 churches. There are no better preachers in Protestantism than the preachers we have proclaiming the gospel in all of its power and simplicity week by week. They get results, as shown by the great number of conversions constantly reported from all parts of the world. One must conclude then, that the problem of loss is in our conservation plans and methods. It is a known fact that we lose thousands upon thousands who move from one community to another and fail to take membership either by letter or statement with the local church in the community where they have moved. Their names are dropped by the church in many instances from the church roll where they had been members, hence their names are never included in the statistical tables of the Year Book. There were 824 churches that did not report for 1920, and there were 499 in 1919 which did not report. This means that opposite these churches' names there appears no record of gifts or members. This partly accounts for the loss this year.

Loss in Preachers

A further loss is recorded in the number of preachers. The white preachers number 5,683 or a loss of 147 over last year; and the colored preachers number 235 or a loss of 18. The number of preachers engaged also in some other business pursuits stands at 1,108 which is 21 fewer than last year. This loss in preachers also helps to explain the loss in church membership and it can be concluded that as we lose in preacher power we will also lose in relative proportions in church membership. Where there is no shepherd the sheep scatter. One of our greatest needs just now is for pastoral leadership. Not many fathers and mothers or even preachers are lying awake nights, disturbed by this alarming condition.

A very significant table appears this year for the first time showing the percentage of churches in each state that changed their preachers within the year. For the entire brotherhood, 56% of the churches are reported as having made a change last year. Nine states and provinces are reported as having made 100% changes which does not necessarily mean that every preacher changed his field but that as many churches changed preachers as there were preachers in the state one year ago. This rapid change of fields on the part of our preachers is again a part of the explanation of great losses in membership.

Bible Schools

The Bible school enrollment recorded is 926,064, a gain of 3,842 over 1919. The number of churches as recorded is 9,029, a gain of 66, while the Bible schools number 8,472, a loss of 45. While we were gainers in enrollment, we lost in the total number of schools.

Gifts of Money

The Total given by the churches applying strictly upon the missionary and educational budgets amounted last year to $1,767,822.88, which gives an average per member of $1.50 and an average per church of $195.90. This is a gain of $315,767.21 in the total given on the budget a year ago, when the averages were $1.23 per member and $162.01 per congregation.

Humility Needed

We have been known many times to boast about ourselves but there is enough in the above facts and figures to make us very humble. Perhaps we are not a disappearing brotherhood but we are a diminishing brotherhood if the above figures tell the truth. The question keeps coming over and over again "when are these losses going to be checked."

Surely our five-year, world-wide program to add one million members is most timely. The whole church with all her resources of men and money must throw herself with reckless abandon into this program to see if these figures cannot be changed immediately. While the above facts and figures are disconcerting this is no time for discouragement but rather a challenge to an even greater loyalty to Christ and His program. These are days for strong heroic men with a mighty, consuming passion for Kingdom progress.

Things are turning for the better. Never were so many of our preachers and churches winning souls with a new zest and zeal as now. There is a new spirit abroad among us. If the spirit of evangelism keeps on growing as it has since the first of this year the end of the Five-Year Program to win a million will show different figures for our people. For the last decade and more we have been losing the evangelistic note in our preaching, but this is coming back again and along with it a stronger determination than ever before to hold and conserve the results of our ministry.

The Japanese Christian Institute

By W. F. TURNER

This article is the result of the surprise and delight of the writer after a visit to the Institute, while attending the state convention of Southern California at Los Angeles, in September, 1920. Surely the story of this remarkable achievement ought to be more widely known. Note also that it is a phase of Home Missions and ought to mean a larger May offering.

Beginnings

ON a certain Wednesday night some fourteen years ago, a Christian mother sat in prayer meeting in the Broadway Christian Church, in Los Angeles, California. Her two boys, one on either side of her, were asleep; their heads pillowed on her knees. Sitting thus she heard a call—"Is there any one here who will come down and help us?" "Us"—a large group of Japanese young men in an English night school held in the basement of the Church and led by Miss Calla Harrison, who not only taught English but also made known the Christ who can be known and understood in any and all languages. And thereby hangs a tale.

Mrs. Ella Lee Piper

Who has been connected with the Institute since its beginning—fourteen years.

Some years before this a son of B. F. Coulter—so long pastor at Broadway — was ill and traveled abroad for his health. While in Tokyo, Japan, he secured the services of a young man as his valet, Sai Fukuda, who returned to America with him and who lived for five years in the home of his father. Through him contact was established with others of his race and the night school was the result. The school ranged in attendance from thirty to sixty-two, and twenty-eight of the number had become Christians.

This was the group the good woman heard calling her at that prayer meeting. The woman's name was and is, Mrs. Ella Lee Piper, whose faithfulness and devotion are too little known. She did not respond that Wednesday night with, "Here am I, send me," but the next evening, taking Clizbe, her eldest son, with her, she went to see how they could help. Clizbe, though only a junior lad, found a bit he could do and his mother found so much to do that she has been going every night since.

Her first introduction to a Japanese was to S. Takemura, one of the Christian members of the night school who became a leader and helped in founding the Japanese Church. The converts from the school had fellowship with the Broadway congregation but could understand nothing of the services except the Lord's supper. So, after counsel with the pastor, eight of their number were granted letters to organize a Japanese Church of Christ. The organization was formed April 15, 1908. They met first in a hall at 128 North Main Street. Two of their own number served as leaders. They always invited to their meetings a group of men who were seeking to know the truth. Thus, briefly, the work began.

Growth

In August, 1908, a cottage was rented at 445 South Olive Street. Here, through the friendly interest of Mrs. Reba B. Smith, state president of the Christian Woman's Board of Missions, the idea of a home originated. She was much interested in young men, and especially in these lonely strangers. In

Miss Fannie E. Collins

Who went into the work temporarily but has continued with it permanently.

seeking to find the greatest need in their daily lives the signs all pointed to a home.

There were three rooms in the new location for rent, so S. Hasegawa brought his wife to live in the plain little cottage. After a time, Miss Aiko, the first baby, arrived, adding a new touch of interest. Mr. Hasegawa was a zealous Christian and gave much help in those early days, serving as a translator for the language classes every evening.

During this first year there was felt the need of a pastor to shepherd these young Christians. The matter was referred to Mrs. Helen E. Moses, and as a result the Christian Woman's Board of Missions took the work under its care and encircled it with the love of its great mother-heart. K. Morita was secured as pastor, the board paying his salary as well as the rent and running expenses. Mr. Morita later secured a scholarship in Union Theological Seminary and asked to be released. His request was granted. He left in August, 1909. He is now engaged in union work in Osaka, Japan.

H. H. Guy, one of our best known missionaries in Japan, was now appointed superintendent of Japanese work on the Pacific Coast. He assumed leadership in December, 1909, and continued in the work one year. He preached and helped in every way possible. If there is any one American whom the Japanese look up to and love, to whom they listen with respect and whose word they heed, it is Dr. Guy. They were very sorry when he left for the north.

In addition to the workers mentioned it should be said that Mrs. Reba Smith freely gave her own services as she could for several years.

When Dr. Guy went away the board called as pastor, Teizo Kawai, who has been faithful to his trust and still continues his work.

Surely and steadily the work grew and more room was needed. The Christian Woman's Board of Missions bought and moved the home to its present location, 936 Wall Street. The new site had on it a fairly comfortable ten room house, but the rooms were small and always crowded. The house was not welcomed in the neighborhood at first but that feeling has long since vanished through its spirit of service. It maintained for public use a telephone and a branch of the public library, with daily papers, and helped in many other ways.

Mrs. Piper had served as best she could for five years. She now prayed for an opportunity to work among the women and children. In November, 1911, she came into the fellowship of the Christian Woman's Board of Missions and the board called her to the very task she desired. Thus her prayers were answered.

While the work had grown from the first, only men had been reached, with the exception of the families of Mr. Hasegawa and Mr. Kawai neither of whom lived in the building. The day Mrs. Piper came, Mr. Kawai said, "There is nothing for you to do today." Before she could minister to women and children she must first find them. She began with the young son and daughter of the pastor.

Her former work with the men now bore fruit for it was only a short time until they began to bring their friends, wives and children. Soon there were seven and at the end of the year twelve. One room was used three times a week for the children. The women's work was done in their homes. Soon every available hour from 1:00 P.M. to 5:30 P.M. was spoken for as were also such mornings as were free from kindergarten work.

The work was now chiefly done in a room twelve by fourteen feet, occupied by seven children, fifteen pieces

Japanese Christian Institute, Los Angeles

Bible School, Japanese Christian Institute, Los Angeles
Teizo Kawai, the pastor, stands in the back row, second from the right.

of furniture, often a father or mother as visitors and two teachers. For in March, 1913, Miss Fannie E. Collins, who came at first temporarily, decided to join the force permanently. Two night schools also had to be maintained—one here and one at Broadway, which later was taken over by the board after the death of Mr. Coulter and the loss of Miss Harrison who moved to Honolulu.

Miss Collins was in charge of one school and S. Ogawa of the other. Mrs. Piper gave one hour to each school, each evening, using a half hour to get from one to the other. The second year, Mrs. Pipér stayed at the Wall Street school and Miss Collins at Broadway. The third year, the Broadway school was closed for lack of teachers —the translator also moving away.

The house soon proved entirely too small and daily prayer was offered for a new building. In May, 1914, ground was broken for the new plant, the first shovel of earth being turned over by Kazuo Kawai, seven year old son of the pastor who was useful in many ways and who later entered the public school. The Ford car purchased by Miss Collins in which to gather up the boys and girls acted badly that day but the accident was not serious.

On June 11, the corner stone was laid by Mrs. Annie Paul Cason, then state president of the Christian Woman's Board of Missions. This was a great day—a day of fulfillment of fond hopes and dreams.

Results

Today, we have a fine, modern building costing, complete, including lot, house and furnishings, $39,876.12. It is now, of course, worth far more.

In this building we have a staff of six. M. D. Clubb is superintendent of Oriental work on the Pacific Coast. He was chosen by the board in August, 1914, and is widely and favorably known and has been most helpful in counsel and direction. He, of course, only gives a part of his time here. Teizo Kawai is pastor and servant of his people. Both he and his wife were trained in our mission schools in Tokyo, and he is also a graduate of Drake University. S. Nagano is the Japanese secretary. Mrs. K. Shimura, a graduate of the Margaret K. Long Girls' School in Tokyo, mother of two unusual children, is Bible woman, kindergarten teacher and translator. Miss Fannie E. Collins helps in all departments from 9:00 A.M. to 9:00 P.M., and last but not least, Mrs. Ella Lee Piper serves all the time and everywhere and brings in additional volunteer workers. She has been with the work from the beginning and has become so useful that she has been called for a time to the Chinese Christian Institute at San Francisco.

The new building was occupied in November, 1914, and filled the first night. Here worships a church of 162 active members. There is a Christian Endeavor society of 36 young men. They take care of the library, conduct street meetings and visit jails and hospitals. There is a Bible school of 80 children, a woman's society of 35, a Junior band of 18, a kindergarten of 28, a sewing class for girls, English classes for boys and girls and a boys' dormitory with 24 beds. There is a small but highly prized playground which the parents fitted up at a cost of $300.

Features

Note the following: Through the influence of this Institute another station of 40 members has been established at San Bernardino, California; four young men are pre-

paring for the ministry and one has already been ordained at Berkeley, California, where we have another Japanese Church; one in the Broadway school is preparing for medical missionary work in Japan; one is already in Japan preaching in his native village; work is done in camps of laborers; Mr. Kawai conducts a Sunday school in the berry district and, when he is absent, Mr. Sashibara leads. He is preparing to preach. The English classes have touched thousands—an average of 100 daily.

Needs

One need is patience, for now and then Buddha appears in the midst of the work; it is hard to give up old gods—even for some of us in America.

More room is needed. The waiting list has never been overtaken. In 1918 the children overflowed one room and filled five with only three teachers. Mrs. Anna R. Atwater visited the Institute in 1919, saw the needs, and some alterations were made affording temporary relief.

The gymnasium planned for the young men has to be used as a play room for the children on rainy days and for classes on Saturdays. No one can chide them for their keen disappointment when their only place for a bath is the public tub and their only gymnasium the Buddhist temple. If the Japanese desire to play tennis on the public playground they must have a special permit from the city.

Dr. Guy has conducted numerous revivals here. Out of a Japanese population of 20,000 in Los Angeles, there are 400 Christians. But outside of a union mission and athletic work ours is the only Institute among them.

Among them are six Buddhist temples each with a pastor and evangelists. There are two Shintoist temples, one with American converts; the largest having 600 members.

Let us, in America, not look on the Japanese among us as a "yellow peril, but a golden opportunity"; and beside every temple with its idol let us plant a church with the living Christ. The results on the coast are the grapes of Eschol and our workers out there are the Joshuas and Calebs, who are saying to us, "Let us go up and possess the land." God help us to do it!

Old Letters of Rare Value

By MARY J. JUDSON

Packet No. VI

A VALUABLE addition was made to the working force of the Christian Woman's Board of Missions in Jamaica when C. E. Randall and his family joined the Mission. He had been laboring on the Island as a Baptist missionary for many years, but had finally united with the Disciples. He was placed in charge of the work in 1886 and gave his life to it, sharing in its disasters by "earthquake, wind and fire"—even in the swift passing of a son and son-in-law—until age and illness compelled him to lay it down in July, 1908. He wrote the executive committee in regard to it as follows:

> Perhaps few who have not had such experience can realize what the feelings must be when the time comes, after having been engaged in such a work for twenty-three years, and as president of such an Association for twenty-one years, that it has to be laid down. It seems to become part of one's self. Thanks are due to the Father of mercies who has spared me to work so long, and also for any good accomplished, with deep regret that it has not been more. It seems to have become so much a part of the life as to be inseparable from it. I cannot refrain from thanking the Board, with all the officers who have survived during the greater part of my service, for all the evidence I have enjoyed of their Christian confidence and love.

It is quite impossible to give even this brief recognition to all who labored in Jamaica in the earlier years, but it is good to recall some of them. When W. T. Moore, so well known in our brotherhood, was living in London, preaching at the Tabernacle and editing *The Christian Commonwealth*, the Board carried on quite a correspondence with him in regard to ministers for Jamaica from his Training Class, which finally resulted in three men and the wife of one of them being brought to Jamaica. They were W. W. Rumsey and wife, J. H. Versey and Claris Yeuell. The following letter written from London, April 6, 1889, to Mrs. Maria Jameson, president of the Board, tells of their sailing:

> Just a line to say that the missionaries sailed on Thursday by the S.S. Para. We had a splendid farewell service at the Tabernacle on Monday night and they went off in high spirits. I am in great hopes that they will give entire satisfaction. I earnestly believe that they are the right men for the right place. Then Mrs. Rumsey is a well educated woman, has been a teacher and will doubtless be very useful in the mission.

The Board was fortunate in securing in 1896 the services of Neil MacLeod, a very capable and consecrated worker. His letters are so interesting that it is difficult to make a choice. We give the following written soon after his arrival:

> The first service I was permitted to attend at Kingston after the reception tendered my sister and me on our arrival was the baptism of six persons, one of them a young son of Brother Randall. All these things of which I was a witness made a very pleasant and encouraging introduction to my new work. May it be the beginning of much more of like kind in the coming days. Twice I have visited Father Thompson, and his chamber is a "place privileged." He has spent a long life in the service of the Master. He is deeply interested in the cause of Christ in the island. He asked very kindly about the several members of the Woman's Board, and desired to be remembered to them. I feel that he cannot linger with us very long, but his presence and his prayers are a gracious benediction.

In 1897 G. D. Purdy and wife joined the mission force and are still rendering valuable service. Besides manifold other duties he has managed many building enterprises. We quote from a letter written from Oberlin, August 17, 1908, about their convention:

> The Manning's Hill church entertained the convention this year. It was quite a departure for us to leave Kingston and I was a little doubtful about our being able to do it, but the members did well, and we got on nicely, and they say it was one of our

best conventions. We slept all the delegates and ministers in the schoolroom. It looked quite like a hospital with its long rows of nice clean cots, but everybody seemed to have a good time and we are thankful that we were able to do so much. I think it will be a great blessing to the church there.

The following extract from a letter written by Arnold Shirley from Lucky Hill, December 16, 1909, gives a partial glimpse of the difficulty of house building in the beautiful hill country of Jamaica.

Brother Purdy says the cottage for this district will be commenced in January. In anticipation of its beginning the people here turned out to make a level for it. Seventy-five turned out one day and eighty the next. They cut the brow off one of the little hills near the church—just where the old church was—and quite a decent level is made for house and yard. The hillsides all around the yard will be very steep so we propose fencing the yard to prevent the children from rolling away.

J. E. Randall gave this note of rejoicing in writing from Kingston, January 31, 1908.

It would cheer and gladden your heart, and that of any other member of the Christian Woman's Board of Missions, to come into our Lord's Day services here at 70 Duke Street. Our Heavenly Father has been and still is blessing us "exceeding abundantly." The audiences that gather for our Lord's day evening services crowd the building and some have to leave for want of accommodation. Each Lord's day witnesses one or two or three, sometimes four, confessions. These are coming not because of any fear-producing circumstances existing at the present time, but because of the lifting up of the Savior of men in the preaching of the Word.

A small beginning of work in Mexico was made at Juarez by M. L. Hoblit in 1895. A little later Miss Bertha C. Mason took up some work there, but in 1897 it was transferred to Monterrey. In the years following that date the workers were coming and going, and we find the names of Mr. and Mrs. L. M. Omer, Miss Clara L. Case, Mr. and Mrs. A. G. Alderman, Mr. and Mrs. J. E. McDaniel, Mr. and Mrs. Jasper T. Moses, Miss Elma Irelan, Mr. and Mrs. S. G. Inman, Mr. and Mrs. J. H. Fuller, Miss Nannie Hopper, Miss Mary Irene Orvis and others. Thomas M. Westrup and his family were resident in Monterrey and entered into the work. He wrote in regard to it, February 8, 1907, as follows:

The utmost harmony and good feeling prevails throughout this mission. We are a band of fraternal workers seeking not our own glory or renown, but the good will of those we can reach by the Lord's help, for His glory and their good.

The correspondence of some of these has not reached my hands, but I am able to give a few extracts. S. G. Inman wrote the executive committee on October 1, 1908, as follows:

Every communication from our National Board gives us fresh courage by its sympathetic backing, and every day gives new proofs of the Savior's love and power. Thus we hear the command of the Lord with gladness, "Speak unto the children of Israel that they go forward."

We also have this word of cheer from J. H. Fuller written from Monterrey, September 2, 1908:

How delightful to have the remembrances of those interested in our great work! How sacred the money should be to us all! How diligent we should be to make it do its intended work in the world!

Miss Elma Irelan's estimate of what a missionary should be is as applicable to one field as another and we give it here:

I pray God's guidance for you and the others of our Board in the choice of a man for the work. I hope he will be a stalwart Christian gentleman, old enough to have practical knowledge of up-to-date school work, young enough to learn the language, with ability enough to direct several schools at once, polished enough to please the public, with common sense enough to adapt himself and broad enough to see the whole work.

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"To Such Belongeth the Kingdom of Heaven"

An Unemphasized Phase of Apostolic Christianity

By J. H. MOHORTER

THE spirit of benevolence occupied a large place in the apostolic church. From the very outset widows and orphans received generous consideration. The social conditions of the ancient world and the social or fraternal impulse received from Judaism emphasized the claims of this duty upon the church. About A. D. 250 the church at Rome had fifteen hundred dependents of this class under its care. When Christians were in prison for their faith, or exiled to the mines, the church cared for their needs and comfort, often to a lavish degree. It was not uncommon to ransom Christians imprisoned for debt. The proper burial of the dead was even more important to the sentiments of the ancient world than to ours. Just as today, the poorer classes organized in societies which guaranteed their members an honorable burial. The apostolic churches performed this service for their members. In public calamities, like pestilence or invasions by hostile people, they stood by their members, even sending aid to those at a distance, as, for instance, the letter of Cyprian to the Numidian bishops, forwarding a gift of 100,000 sestertia from the church at Carthage for the purpose of redeeming captives in the hands of brigands.

The duty of working was emphatically urged by the primitive church. Holy idleness was condemned, based, doubtless, upon Paul's statement, "If a man will not work neither shall he eat." However, if a man was out of work the church assumed the responsibility either of finding him a job or of supporting him. One of the fine mottoes of the times, according to Harnack, was "To the workman a job, to the man unable to work, alms." Thus the means of life was guaranteed the member of the church. As a result of this practical application of the spirit of brotherhood taught and practiced by the Christ, the church at Rome, living in the midst of a vast pauperism, could boast that it was without a single beggar in its membership. The cruel persecutions that fell upon them made these early Christians even more migratory than others, but wherever they went they were sure of Christian hospitality and the aid needed to enable them to get a start in a new community. Hospitality was one of the fundamental Christian virtues in the first centuries of the Christian era. Clement, writing about 96 A. D., always coupled faith and hospitality in his descriptions of the saints.

The New Testament clearly indicates that the help given to the needy of the church was not confined to gifts of money. Paul, in his epistles, gives us more than one glimpse of the influential home in which the church met and upon which rested the responsibility of protecting hospitality. These powerful families often placed their property, their influence and their social standing at the service of the church. Stephanas was a man of this kind. The poor and alien were without political rights or social standing. If they were members of the church they enjoyed the protection and favor of their stronger brethren in the community. The members of the early church literally carried each other's burdens in the fulfillment of the law of love. The Christian church was of incalculable service to the people who composed her membership in the first two centuries. It took the place in their lives which life and accident insurance, lodges and labor unions occupy in the life of today.

This fraternal service made it the invincible force it became. This element of mutual helpfulness contributed even more powerfully to the growth of Christianity in its earlier stages than the attractiveness of the truth taught. In his history of missionary expansion during the first three centuries, Harnack gives much credit to the "Gospel of Love and Charity." Shiller, in his history of the imperial age of Rome, says, "With the majority of believers the determining motives were the socialist elements on the one hand and the Messianic hope and expectations of a better life beyond." And that was the strongest lever that lifted it to success. Thus did the early church win her victories as much by her ministries to the bodies of men as by her mission to the souls of men.

If the church is ever to regain her old-time apostolic power, she must once again come to the world with that full gospel of Christ and his apostles which sought the salvation of men from the physical as well as from the spiritual results of sin. It is not enough for her to delegate her responsibility of caring for the physical needs of her children in misfortune to her neighbors, the lodges. She must enter the work-a-day life of men and women about her. Jesus devoted himself to the cure of the ills of the bodies as well as the souls of men. He said to his church, "As my Father has sent me, so send I you." It is for the restoration of this spirit and ministry that the Department of Benevolence of the United Christian Missionary Society works and pleads.

After Work

(This was the expressed sentiment of A. McLean)

Lord, when Thou seest that my work is done,
Let me not linger on,
With failing powers,
Adown the weary hours,—
A workless worker in a world of work.
But, with a word,
Just bid me home,
And I will come
Right gladly,—
Yes, right gladly
Will I come.

JOHN OXENHAM.

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The Career of a Cobbler*

(As told by Vishnuswami on the edge of a deserted bazaar in India)

By MARGARET T. APPLEGARTH

"Nor knowest thou what argument
Thy life to thy neighbor's creed hath lent."
—EMERSON.

CHAPTER VI

Dawn: Into a New Hope

STRANGE things were taking place with Vishnuswami: tears ran down his cheeks, joy bubbled over in his heart. In telling of his tale a new belief crept upon him, and he saw the signs of sheer abandon in Chunder Singh's deep interest. It was as if—but no! would men of caste get down into a new religion? Deliberately? Alone, upon an empty market-place?

"Are we to stay silent until dawn? Is there no more to tell of Carey Sahib?" his listener asked with evident desire.

"No," answered Vishnuswami, "there is more. It comes to my head how little I have said about his actual living; the trifling things that make man's life quite human; his sons, his wife, his idle moments and his death. Put down your ear and listen. You will be sad to hear how little help Carey Mem Sahib would give him,—she loathe to leave the shores of England, as you well recall. But I say it in a whisper: she was mad, with crazy fancies in her head; and was kept confined indoors to prevent harm to herself or to others until her days were ended."

"He should have put her out of the way," said Chunder Singh contemptuously.

But Vishnuswami rebuked him in short measure; "What, you say it? Have you gained so small a view of Carey Sahib's heart? With tenderness and kindness he always acted toward her, and indeed to everyone. Time would fail to name the people he befriended. In Calcutta, for instance—poor orphans and children from the dregs of that big city, waifs so wild you would not dream of teaching them as Carey Sahib did! His school grew famous! And I add one more amazing thing: a Hospital for Lepers! Ah, you grumble? You think them only fit for cruelties, to live their lives of torture by the roadside, kicked at by lazy passers-by? You would not lift your hand to help? Well, even so was I, myself, till it came to my ears how the heart of Carey Sahib melted within him when he saw their frightful sores and heard their helpless groans. Moreover, I tell you truly that the Living God, Lord Jesus, also cared for lepers—it seems that we have erred in passing by their sufferings, Chunder Singh."

"You say new things,—gentleness to witless wives, to orphans and to lepers; ah, well, this may be best, I know

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Lepers in a Sunday School Class, Mungeli, India

"I tell you truly," said Vishnuswami, "that the Living God, Lord Jesus, also cared for lepers."

not. What would I gain by being gentle to them?"

"I ask you:—what did Carey Sahib gain but work and worry? He did it not for merit, but for love like that of Jesus Christ. I cannot phrase it for you as I ought. Tomorrow we will read of it in Carey Sahib's Book. At present I continue with his life. His second wife was just the wife he needed, a Danish lady of high birth who came to India for her health. Long years after her death, he married a third time; it is not well for Englishmen to be alone in distant lands."

"You raise another question: had he no aching to go back across the sea to England?"

"I asked that very thing of him who told me all this tale; but he said no, that Carey Sahib never crossed again those many oceans; have I not told it; how deep he loved India? It was as his own home, where he poured out forty and one years of endless toil for others."

Chunder Singh sighed profoundly: "He is beyond me! Had he no lazy pleasure? No idle pastime? No season of lingering in the shade when the sun is at the top?"

"Yes, there was one place he loved profoundly; it was a garden. But even in this respect he did not sit back in soft ease, for ever since he was a boy in England he had a passion for the growing flowers, the buzzing insects and the trees. They tell me, Chunder Singh, that when a little lad the walls of his own room were full of specimens from all the country side. Was there a little unknown flower? a curious bug? Back it went to his father's cottage, where he looked at it long and earnestly until he knew it well;—as to the flowers, he knew what the petals should be in number, and what shape their leaves; as for the flying things, he knew the number of their legs and wings, where they breathed and just what they fed on. They tell me this is science, something men write down in books to study; but Carey Sahib thought it out alone, a little lad among the fields of England."

"A curious kind of pleasure to tramp around and look for creeping things!"

"I said it myself! But they tell me it is often so, that men who serve the Living God most fervently find pleasure in these simple things their God created when He made the world. And Carey Sahib kept his interest all his life and started gardens near his homes in India. Especially so in Serampore, where you can see today a space of ground five acres big, a little paradise walled in to keep away the Brahmans' bulls, the village cows, the prowling jackals and the thoughtless youth. From north and south and east and west he brought the trees and flowers of India for his garden; gorgeous lilies, climbing vines and monster trees of every type, rare and unknown in lower Bengal: mahogany and deodar, the teak and tamarind, the carob and the eucalyptus. He wrote letters to his friends in England and requested seeds, so that in time there were beds of tropical glories and beds of prim English beauties, and a long avenue of shade trees known as Carey's Walk. And in this lovely spot, alone, he walked with God and prayed. At sunrise he was there to start his day in peaceful meditation; starlight, and he came, communing with the brooding Spirit of his God."

J. E. Moody Preaching in a Village near Bilaspur, India

With curiosity, yet with deep interest, they listen to the strange story of the God of Carey Sahib.

"Do you tell me that he did the planting and the weeding?"

"No, he hired good men of the gardener caste, whom he trained in all the clever arts of planting. He even taught them Latin wording for the plants; one, wiser than the rest, could name almost three hundred plants in Latin. I must make a boast about that garden, for men of science said it was 'the rarest botanical collection in the East;' perhaps you may recall it was on Botany that Carey Sahib lectured in his college. Let me tell one further tale about it which I cannot leave unsaid; for when in utter weakness Carey Sahib was about to die he said in trembling voice: 'When I am gone, brother Marshman will turn cows into the garden.' But Marshman Sahib gave him instant promises to keep the garden sacred, and his gardener came each day to tell him of new flowers that had bloomed."

"I like it very much," cried Chunder Singh, "flowers talk to my heart; but not those crawling insects. Who knows what spirits of departed men may haunt them!"

"Carey Sahib had no such belief about them. I must tell you how he wrote about them in many separate books,—a book for insects, one for birds, others for fishes, beasts and reptiles. Such full complete descriptions, Chunder Singh, it seemed more than two eyes were necessary to see so much! Ah well, this was his nature, a plodding sahib, full of desire to know. Indeed I hear it

SPOKANE UNIVERSITY

said that had Carey Sahib come to India as a man of science only, he would still have been the famous, well-known man he is. I mention an Agri-Horticultural Society he started, the first there ever was in India."

"How do you say? Another special deed he did? Explain it to me."

"By now, you know his eager mind quick to notice all the things we do so poorly. Well, he had seen India's weary farmer dig his tiny plot of ground with a bent stick and raise a crop of weazened vegetables and grain. He had seen famine stalking through the land, laying low the weak and helpless; he saw how worshiping a wooden god was all the remedy the people knew. So he wrote letters back to England ordering scythes and sickles, ploughs and spades, as well as grains and seeds. Then he tried an experiment and with great tact won farmers here and there to throw aside their crooked sticks and use his tools. And look! That farmer's fields grew better, his vegetables were large and juicy. So with that much success to go by, Carey Sahib formed this new society, Agri-Horticultural. We are not farmers, you and I, yet I puff with pride that in the Town Hall at Calcutta they exhibited vegetables equal to the choicest in all England, which came from following Carey Sahib's plan for fifteen years. This was good for Carey Sahib's converts, for it made them self-supporting and of standing in their several neighborhoods. Do you wonder that the members of that Agri-Horticultural Society voted to place in their rooms a marble bust of Carey Sahib, as a token of their proud indebtedness? It is a noble thing when men of learning stoop to farming for our sakes!"

Helen Shah

One of the Indian girls in the Burgess Memorial School in Bilaspur, India.

"You have said my very thought," said Chunder Singh rejoicing, "my mind is weighted with the wonders that this cobbler did. He must have had more days than other men to do such lengthy tasks!"

"Not so! not so! The sacred fire directed him with wisdom, and he worked unceasingly. They tell me of a thing he said one time to Eustace Carey, a nephew full of the desire to put his uncle's life on paper for all men to read,—a thing which Carey Sahib had no liking for. Listen to the thing he said quite humbly: 'If you give me credit for being a plodder, you will describe me justly. Anything beyond will be too much. I can plod. To this I owe everything!' "

"Well, he said that once!" sighed Chunder Singh, "but surely another time he would have welcomed praise. It is sweet to hear the honeyed words."

"Oh, man of compliments, I tell this yet another way: there was a sahib, Alexander Duff by name, a noble man of God from Scotland, who also came to bring the news of Jesus Christ to India. Now when he heard of Carey Sahib's final illness he came fast to see him, but the sick sahib being weak of voice and body lay silent while his friend talked much of Carey Sahib's deeds in India until the time to leave arrived. As he was going through the door the feeble voice pronounced his name and he hurried back with pleasure to hear what Carey Sahib had to say. With solemn gentleness it was: 'Mr. Duff, you have been speaking about Dr. Carey, Dr. Carey; when I am gone say nothing about Dr. Carey—speak of Dr. Carey's Savior!' Such was his humility."

"Ah," said Chunder Singh, with his breath long-drawn, his feelings overpowered, "he was simple as a little child!"

"You have said it. So close to God was he, he seemed to feel a startling distance no one else could see. They tell me that before he died, he gave directions that his tombstone was to bear the simplest wording: just his name, dates of his birth and death, and then below this couplet:

'A wretched, poor and worthless worm
On Thy kind arms I fall.' "

"Ah!" breathed Chunder Singh once more, his throat contracted in a sob. "This was, in very truth, religion! To have performed such deeds, to win such fame, and yet to remain so humble." Mere words were insufficient—they held each other's hands as strong men starting on a journey.

Then in the east a streak of dawn appeared, and Vishnuswami gently called: "See, the light is breaking! This is the Christians' day of quietness, of rest from toil and business. Soon you will hear the bell of yonder

A City Market—Anywhere in India

chapel calling those to worship who have gone down into this new religion. Shall we not go sit with them? For how can I tell you as I ought about the things of God, seeing I am myself a man of sin, and ignorant. The tale I have been telling has placed much love around my heart and deep desire behind my eyelids. I would see more of Christians!"

"I, also!" said the man of skepticism.

And when with break of dawn, an early merchant came to fix his stall, he found them kneeling,—gold and scarlet turbans in the dust praying with a glad and humble reverence: "Oh God of Carey Sahib, come Thou into our hearts to reign, and make us men of true religion."

The End.

In Porto Rico

By MRS. ANNA R. ATWATER

AFTER five nights and nearly as many full days sailing over the Atlantic waters from New York we came into the beautiful harbor of San Juan, Porto Rico, February 24, 1921.

Nature made this Island a gem of beauty, "The Switzerland of the tropics." Its harbor is deep set. Its turquoise waters, edged all about with white foam, were calm and beautiful as the little tug led us gently in. All about the Bay the multi-colored buildings make a true Spanish setting to the scene. The hills beyond add their beauty and majesty. Columbus thought they almost touched the sky. Ponce de Leon expected here to find the Fountain of Perpetual Youth.

There is something mystical about a harbor, about the coming in and the going out of ships. At least it is so to those who rarely travel on big waters and so have not grown to take all things for granted as common and to be expected. I rather pity those who sail so much that they lose the thrill of coming into port. It is worth while to be somewhat unsophisticated so as to feel that thrill and those emotions of wonder and expectancy. We bent eagerly to see who waited on the dock. Would there be any to recognize us? Maybe our word failed to reach them! But there they are, our very own, bending forward as eagerly as we,—Mr. and Mrs. V. C. Carpenter and Frances, Mr. and Mrs. T. C. Perry with Thomas and Mary Avis, Miss Florence Mills and Miss Fanny Carlton, and with them one of our well known preachers, D. Y. Donaldson, Prohibition Director of Porto Rico. After the formalities of disembarking we yield ourselves to the guidance of the goodly group just named. All of them are well. All of them are busy. All of them are happy. Little Catherine Carpenter was not of the group because she didn't want to miss school even for such an occasion. What a treat to be with these friends! Tourists who pass into hotels and ride in rich touring cars over these interesting lands may have some advantages, but for seeing the people and knowing about their lives nothing can

compare with being with the missionaries who live with the people and for the people. And of the fellowship with such companions what shall be said?

Some may be questioning who "we" are. On the steamer from New York were a dozen or fourteen representatives of various mission boards, enroute to visit Porto Rico where there are quite a number of pieces of cooperative mission work in successful progress. Several of these people were going on to Santo Domingo where a very interesting piece of cooperative work is in its initial stage. This makes an interesting company.

THE day we took ship we found Mr. and Mrs. Warren Cowdrey going to Porto Rico. They are well known friends in the Euclid Avenue Church in Cleveland, Ohio. Mr. Cowdrey's business always has an ultimate aim in the interests of the church at home and abroad, and it was very good to be near them.

Imediately accompanying the writer is her sister, Harriet E. Robison, who, for years, as a high school teacher, has been sharing home and all interests and responsibilities with her. She knows and loves the missionaries and is welcome among them.

A little niece, as we came on our journey into her home in New York said: "Now, you must make yourselves at home just as much as you can." Then, clapping her hands and making an elaborate bow, she emphasized: "Yes, make yourselves at home even more than you can." Well, that was the spirit of the missionaries in Porto Rico. Straight from the arrival the group accompanied us to the "Kentucky Home," in the hills of Dajaos, where the Carpenter family live. What a good time we had that day talking it all over! It was the same way in the Nebraska Home where Mr. and Mrs. Perry live, and in the little home built on at the back of the Comerio Street Church, where Miss Mills and Miss Carlton live. In each place they succeeded in making us feel at home. The nine days and nine nights we spent among them were not enough to exhaust their plans of hospitality and their efforts to show us the work carried on by themselves and their Porto Rican co-workers and the possibilities yet to be met.

We have a good substantial work in Porto Rico, though it is not large compared with what others are doing. It is almost wholly evangelistic, though at Bayamon, our workers conduct at the present time a small school in one of the chapels to help to relieve the crowded condition of the public school and to care for some small children in the neighborhood yet under school age. The missionaries do much visiting among the people.

We have two congregations in Bayamon, one meeting in the cement chapel built by our Kentucky people, and the other known as our Comerio Street Church. In the little town of Guaynabo we have a chapel and a good congregation. It was a joy to be with the group at Vega Alta in the dedication service of the little chapel just completed. Most of our churches are in the country places. This does not make them less important. Porto Rico is densely populated, with her three hundred thirty people to the square mile. Eighty per cent of these are in the country and several large country districts are not ministered to either by Catholics or Protestants. While a number of towns within our reach must be entered our missionaries feel the urge of the rural work as well. Perhaps no group of workers on the Island have done a more intensive work than ours within the rural places where we have become responsible.

Perhaps our most outstanding congregation, in many ways, is the one at Upper Dajaos. Some years ago the writer forded rivers and climbed steep ascents on horseback to meet with our congregations in Jamaica, but this time on starting out we were admonished by good friends not to do such things. We meant to obey, but faced by V. C. Carpenter with the statement: "You just must see our people at Upper Dajaos; you cannot go back without visiting them," purposes changed and on Sunday morning early, February 27, three ponies were at the door with the regular Porto Rican saddles on them. Mr. Carpenter and the two visitors were soon mounted and on the way, accompanied by two young men, on foot, to help in case of emergency. We were soon joined by one of our young Porto Rican ministers mounted. Mr. Carpenter declared it was an easy road, but we still insist that we climbed part of the time at an angle of forty-five degrees, and in places it looked to us as if there was no possible place where a horse could plant his foot in safety without slipping, but on we went. An hour and a half brought us to the chapel. Sunday school was in session, and as we came winding up the hill we heard familiar music in the Spanish tongue. It was indeed good to be there. How strangely the common faith makes us acquainted. More than two hundred fifty people were there for worship. They had come from the homes in the hills all round about there. It was worth while to be with them, and we say this while the memory of that climb and of the still more thrilling descent is still fresh.

THIS congregation is self-supporting. It pays the salary of its minister and the young woman helper, and keeps up its current expenses. It is growing a conscience on stewardship. There are twenty-two tithers, and this means almost twenty-two families tithing. Frequently they make gifts to help some of our other congregations in a forward undertaking. Mr. Carpenter, who superintends the rural work, is justified in being proud of this work. We believe several other of these rural congregations will soon come to the same standing. Such work is worth while, abundantly worth while.

That same Sunday afternoon we visited three Sunday schools, one in Bayamon and two in the country on the way to the evening service at Vega Alta, where the new church, mentioned before, was dedicated.

Twenty-one groups of our people were in service on that Sunday. We could visit but a few. During the time we were there we visited a few other groups in their prayer meeting service. Altogether we feel that we know

more about the possibilities than we could possibly have learned without this visit, and we hope by this face to face contact with the workers on the field we can better help them with their problems in the future.

THE Bayamon Chapel is crowded against a dwelling house. This is not good, and we really need more space for enlargement of the usefulness of our people there. We ought to buy that property. The workers think it can be purchased at a moderate price.

We are to send Mr. and Mrs. Montgomery, now at the College of Missions, to this field the coming summer. We must be thinking about a home for them. Other opportunities for enlargement are presenting themselves. Of these more will be said at other times.

For several years Porto Rico has been demonstrating the power of cooperation. We have been cooperating with the Union Seminary at Rio Piedras, a short distance from San Juan. We had the satisfaction of visiting this significant institution, of becoming acquainted with J. A. McAllister, the Dean, and Professors Hubbard and Wood, who are putting their lives into a group of twenty-five young Porto Rican ministers in a way that must tell for God. The school is conducted in a building owned by the Baptist people. It is a real home for the young men, as well as a school. Not one of the cooperating boards would feel that they could have such a faculty and such a school as the combined boards do have at this place. We were proud to see six of our own young men studying here and making fine use of their opportunities.

All our friends who have followed the work in Latin America know that the problem of supplying proper literature for the churches and for the people is among the greatest. We are growing to believe that by close and hearty cooperation this need can be met, and in no other way. The Porto Rico Evangelico, the union church paper, is accomplishing much. We did not have time to visit the place of its publication, at Ponce, but the need of enlarging the plant was made very clear to us, and we noted the satisfaction of the people with the paper. To help in a work like that for all the churches, and to help in the spread of Christian literature among the people is something we cannot afford to miss. The united effort of Protestant workers will alone suffice to meet the need.

The Presbyterian Hospital, at San Juan, with Dr. Hildreth at the head, has seemed to us like a union institution though supported by the Presbyterians. It has a fine spirit of helpfulness. We were glad to see the institution and express to Dr. Hildreth, face to face, our gratitude to the hospital and to him personally for the generous way in which he has cared for our missionaries in time of very great need. He is loved by our workers and by many others.

We could hardly close this article without speaking of the spirit existing among the workers on our Porto Rican field. They have that splendid faculty of making much of each other. All recognize the Carpenters as the most experienced workers on the field after their fifteen years of service. They speak of Mr. Carpenter's understanding of the people and the field and of his kindly leadership, and of Mrs. Carpenter's poise and judgment and grace and of their home, the Kentucky Home in the hills, as the model home, a very haven of rest to any one of them when there is time for rest. Miss Mills is secretary and treasurer of the Mission, and the rest say she is a splendid one, prompt and accurate. They speak of her self-forgetfulness in service to the people and of her untiring energy. All affirm that Mr. and Mrs. Perry, who have been on the field only a little more than a year, are constantly gaining in the language and in understanding the people, and that they have the right ideas about helping the people in their problems of daily living. Mr. Perry is commended for his community interest as manifested in the Christmas celebration at Bayamon, which the people enjoyed, and in his enlistment of business men in the interests of a reading room where young men are glad to avail themselves of the opportunity for wholesome reading. His task at this time is difficult because so many of the members are without work, and that leads to discouragement and suffering, which the missionaries must share. Miss Carlton is the latest arrival in the force. Her record at the College of Missions showed that she is a good mixer and possessed of a contagious good cheer. She, like Mrs. Perry, can serve at the organ, or as teacher in the day school, or leader in Sunday school, or she can help to pump up an auto tire or to mend it when puncture comes far out on the country road. The rest all appreciate this and approve of her.

I COUNT this spirit of appreciation of each other a strong element in our Porto Rican Mission. It makes cooperation easy and natural. Missionaries have a hard task and a prosaic task. They need all the encouragement that the church at home can give them through support and love and prayer, and they do need the help of each other. It is the proverbial "hard pull and long pull and the pull all together" that is to count.

As we look back on the group of workers in Porto Rico it is natural to associate with them D. Y. Donaldson and family. From the first they have allied themselves with our missionaries and with other Christian workers on that field. They are loved by all.

One of the most interesting meetings we had was with our ten or eleven young Porto Rican ministers. We were compelled, of course, to speak through one of them as interpreter. We had with us the pictures of our Brothers McLean and Cunningham, and we tried through these, to bring those young men into touch with the whole church and to draw some lessons helpful to them from these two lives.

Several of these young men are the fruitage of our orphanage work. As we saw them helping the cause so nobly, and saw also several of the young women of the orphanage now in active Christian service among the people, we took fresh courage for the future. We trust that with constantly growing faith these young workers, our missionaries, and we ourselves, may move forward with Porto Rico.

The Money Question

Between an Honest Man and God

By E. T. NORTON

The writer of this article is a man whose word is accepted at full value in the community where he lives. From the day when he started out to make his own way in the world he has had a full assortment of experience; and he is not through. He is the president of a bank in a great industrial center, but is not a capitalist. He is the confidential adviser of literally thousands of persons: laborers and capitalists, merchants and farmers, saints and sinners. He reads widely, thinks deeply and feels keenly. He is open-eyed, clear-headed and sure-footed.

YOU have asked me to tell you "Why I am a Tither," or to give "My Experience as a Tither," or to tell why I think "All Disciples of Christ Should be Tithers."

When I came to write on the subject of tithing, I found I was covering, in some way, all the subjects suggested, so I have no title here to give unless it might be "About Tithing."

I am a tither because my mother suggested to me when I was earning my own way as a youngster: It would help me to systematize my affairs, to keep accounts, to make me think what I was doing with that part of my life and time turned into money; It would be good business training! And then, it will be one way of trying to pay the debt which you owe to God, your Creator, for the many, many good things you have, all the blessings, comforts, sunshine and joy of life—for the very right to live. With this added word, "I hope you want to be just and fair."

Most of us do want to be just and fair. My experience has proved, to my satisfaction, that all those things are true as to the business part of the program. As to squaring the great debt: I have had much pleasure in the attempt, and while each day teaches me how impossible it is of accomplishment, there is a joy in being able and ready to help in forwarding God's program and to assist my fellowmen when the need appears.

I cannot help all good causes, but I have had a part in very many and am able to say "No" cheerfully and hopefully, when I have exhausted my immediate funds.

If any disciple of Christ is not a tither, he is not yet in full-fellowship; he is only a novice, a Freshman as it were, and has yet to learn what Christ taught and practiced in this matter of life and time turned into "coin of the realm."

My thought is that the tithing motive should be divorced from any Scriptural command or injunction. I would appeal to the every day business sense of men—to the man outside as well as inside the church, I would appeal to every man's sense of what is fair and what is square, what is honest. And to repeat, most men want to be considered as having all those qualities, and ever try to align themselves on the side of right and justice.

All to whom we talk, must, of course, admit the existence of God—our Creator—the Source from which all our benefits come. And, right here, let me say we have nothing to discuss but benefits; and benefits forgot. If any one thinks our benefits are outweighed by sorrows or disasters, they'd best "forget it"—for, I make the flat statement, there are no sorrows or disasters worth any real man's second consideration.

In all fairness we should try to balance the account of benefits received. How are we to do it? A cheap way, an easy way, is to set apart, regularly, accurately and in good conscience, a portion of our net income, to be used for God and humanity. The very least we might decently think of is a tenth—the tithe—a very inconsiderable part, for many, but deemed sufficient if all would contribute. If every right thinking man and woman would adopt the principle and practice tithing; hospitals would spring up like mushrooms, orphans and the old folks would be amply provided for, missions, home and foreign, would be endowed for all present needs, and the only question would be, What new fields shall we enter? Schools and colleges would need concern themselves only about increasing the enrollment—no longer harassed in properly caring for those who have seen the light.

Analyze the possibilities of your own community and see if this is not so. One man tells you, "I can't afford to tithe because I am in debt and it would not be fair to my creditors!" He's honest, and that sounds just, but let's get into it. How much do you owe? "Fifty thousand dollars—not my own, but you know how, through the mechinations of others, I became involved" What is your net income? "Six thousand dollars—average." Do you expect to live and pay your debt with that? "No, I am hopeful of some investments I have made turning out to advantage and aiding materialy in its reduction." The tithe on your net income would be its reduction. The tithe on your net income would be $600—Suppose you applied that on your debt, how many years would it take? Your $600 would pay only one-sixth of the interest! When are you going to arrive with such "stuff"? I know: You are going to live $600 a year better than you ought. Whom are you robbing? Not yourself, not your creditors. Have courage, pay your tithe first and the debt you know you can pay and I haven't a doubt you will make those "investments" good and pay your other creditors—but do not, do not fool yourself.

Many cases come up like this. And then comes the in-

dividual who says he owes $6,000. For what? A home! And he accepts the home. Income $1,500 a year. First thing, Brother, you are living in too good a home, interest, insurance and taxes mean $50 a month rent—too much from $125. But if you can wiggle through on $1,500—you can manage on $1,350 if you will—for more than one man has had a 10 per cent reduction in his income overnight and managed.

How many movies and ice cream sodas can you do without, and how many street car fares eliminate? Don't you see? Can't you see? You owe to God some small part of your income—which is the concrete representative of your life. Can you honestly, conscientiously, think a tenth too much? If you borrow money today, you pay 8 per cent for its use. Is 10 per cent too much to pay for the use of life; for friends; for the ability to read; to see the hills and plains, the beautiful trees, the birds, the flowers and all the gifts of God, we have and enjoy?

And is it too much to pay for the privilege of helping the "other fellow"—for humanity?

Dr. C. C. Drummond of India

By MRS. W. H. SCOTT

He is an humble man in a little three thousand dollar hospital with his clinic on the porch and no real operating room. Several times plague has struck this village and every other foreigner and most of the natives fled. He stayed and served and helped bury the dead. For three years now his wife and children have been in America, the children in school, while he toiled on alone. Brooks said, "Most men prudently sink into nameless graves, but a few forget themselves into immortality."

Dr. Drummond Ready to Visit a Sick Patient

THE missionaries of Harda had been invited by the resident English official to go for a picnic on New Year's Day. Twelve o'clock noon of that day found us in our tongas—Dr. Drummond, Mr. and Mrs. Harnar and their baby in one, my husband, myself and our two girls in another, while our host with his wife and her sister were in a third. We were on our way to Khaigaon about five miles from Harda. Now five miles is not far, ordinarily, but this was a country road, somewhat rough and extremely dusty. The clouds of dust were so thick at times that we could scarcely breathe. And oxen, I do believe, were never intended for picnicker's use. They are too slow and lumbering, especially when going from home on a road they do not know. On arriving at Khaigaon, however, we felt repaid. Our host had sent on ahead a tent which was pitched, with three sides open, on the bank of a lovely little lake, and under some fine big tamarind trees that made day-long shade. The light breeze that drifted across the lake to us was delightful as we rested from the jolting of the tonga.

The surface of the lake was dotted with wild duck, and the men of the party very soon went shooting. One went in a small unpromising boat, made of two large dug-out logs tied together, out on the lake. His task was to drive the ducks up from their lazy swimming so the three other men, who were on the banks of the lake, could shoot. In duck hunting, sewing and visiting we spent two or three pleasant, restful hours. Then the men came in for tea. Duck shooting had not been very good for they had gotten only four.

After lunch we were all standing about when Dr. Drummond took a telegram from his pocket and handing it to our host said, "Here is a wire I received this morning." Then, suddenly, from the opposite side of the tent, I saw our host shaking Dr. Drummond's hand and heard him congratulating him. Then others hurried up and did the same. Soon we were all exclaiming and congratulating Dr. Drummond, for he had received an unusual honor. The text of the telegram, which was signed by the Governor of the Central Provinces of India, was as follows:

> Nagpur, 31-12-20.
> Rev. C. C. Drummond, Harda.
> Please accept my warm congratulations on the conferral of the silver Kaisar-i-Hind medal in recognition of your valuable medical work in the relief of all classes.

No wonder we were all excited. No one in our mission had ever received this reward of honor from the Government of India. Certainly no one ever deserved it more than Dr. Drummond, who for some twenty-three years has ministered unselfishly to the needs of the people of

-Wanderland-Wonderland-
Jo-Anne and Jimmy and their pilot Tim.
In Arabia.

Verses by Lucy King DeMoss.
Drawings by Frances G. Hazlewood.

As they anchored the plane on Arabia's shore;
(Tired Bumblebee vowed he'd not give a whirr more)
They were met by a caravan and asked to be guests
On a search for rich fruits that would fill many chests.

Now their ride on the elephant helped quite a bit.
They had learned many things about how not to sit;
So they climbed without fear to a swift camel's back
And made part of that caravan's passenger pack.

Then across the hot desert they started. Said Tim,
"You can see why the camel is used, can't you, Jim?
For the sand is so deep that a horse would soon stop,
And I'm sure that a train would its track quickly hop."

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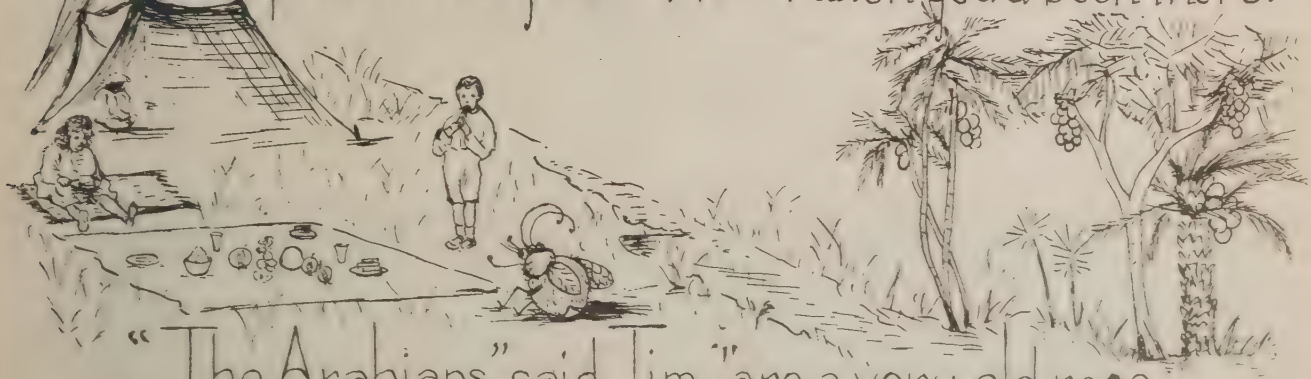
When Jo-Anne got so hungry and Jim wished a drink,
Poor old Tim felt his heart to his tiny toes sink,
But there came at that moment a most joyful shout,
For they saw an oasis, without any doubt.

Then the caravan stopped near a sparkling, clear spring,
With a circle of green like a gay, fairy ring;
There were trees filled with dates, figs, and pomegranates rare,
Such a feast as they had! How I wish you'd been there.



"The Arabians," said Tim, "are a very old race,
As far back as the Bible their history they trace.
They have many strange customs and curious dress;
But our customs would seem strange to them, too, I guess!"

Now we'll cross the Red Sea, take a trip up the Nile,
And visit the African people awhile.

Harda. Rich and poor, high and low, have all been the subject of his care. And not only has he served the people of Harda, but also those of the villages for miles around Harda. Many at great distances, too, came to him for the healing touch of the physician's hand. He has been always ready to answer the call of the needy. He has given his time and strength in service for the Master's sake and with no thought of reward or recognition. For this reason the honor now conferred upon him is all the more appreciated by him and by his friends. We all rejoice that the Government of India has seen fit to thus honor our friend and co-worker.

As we talked about this good news the most quiet person among us was the Doctor himself. Would you believe it? He had received that telegram at ten o'clock in the morning, but until four in the afternoon had not given even a hint to any one that anything unusual had happened. In this, too, was evidenced Dr. Drummond's unselfishness. On receipt of the telegram, he knew, of course, that the English official here had recommended him to the Government for this honor. But he waited until just the right moment at the picnic when all of us could share our host's satisfaction in knowing that his efforts had been successful. Thus the dramatic power of the moment was perfect, with our host second in importance only to the Doctor himself, the recipient of this high honor.

The Work and Worth of the Bible in Japan

By P. A. DAVEY

"NIN wo mite, ho wo toke," (man seeing, law expound) is a Japanese proverb. It suggests a law or teaching that, if properly applied, will meet human need universally, and that, as no two individuals are exactly alike, it should be presented in such a way as to meet the needs of each one.

The law in Japan, the moral and religious code, consisted of Shinto (the way of the gods), Butsudo (the way of Buddha), Bushido (the way of the warrior), and such works as the Confucian Analects. To these must be added the teachings of other sages and due credit given to all the wise and holy men who, by their personal influence and spiritual leadership, helped to produce the measure of civilization the nation was enjoying when she broke away from her seclusion and opened her doors to Western influences, good and bad.

The law was imperfect.

Then came the gospel to fulfil the law and to bring to the people a knowledge of grace and truth through Jesus Christ.

The gospel had come before. Then, it was rejected by the rulers and the disciples of our Master were crucified. This time it came to stay and the people, for the first time, received the word of God, printed in their own tongue.

The Bible, an old book, is new to Japan. The first complete version of the New Testament was published in 1880, and that of the Old Testament in 1887, only thirty-four years ago. It was dangerous then either to sell or own a copy. A man who attempted to open a Bible depot was mobbed and he and his household goods were turned out into the street. Now, the good Book is read

Koishikawa Church School, Tokyo, Japan

openly and without fear. It is on sale in many book stores. Last year (1920), 315,262 copies of Bibles, New Testaments and portions found their way into the hands of eager searchers after truth.

The Bible is creating a voluminous literature through which it is becoming known to multitudes. The Christian Literature Society alone had an output, in the form of books, tracts and magazines, of over ten million pages last year, and there are other agencies. The sale and distribution of the Bible and other Christian literature is, in part, the work of the missionary. Some have shown a special aptitude for this form of service. I knew personally a missionary who, alone, sold forty thousand copies of the Word of God in Japan.

The Bible is known in Japan as "the highest ethical work of the West," and by it not only is the East being enlightened and condemned, but also by it is the West being judged. The Japanese people, whatever their own failings may be, with spiritual discernment, know how to distinguish what is good and what is bad in Western civilization by applying the standards of right and wrong expressed in the Book of Books.

Many precepts of the Bible have become proverbial and are heard on the lips of public men and are read in the daily newspaper and in other Japanese literature. It has been studied and accepted by representatives of the Diet, judges, educators and men and women of many callings. An investigation of the church rolls of the Disciples of Christ showed that over seventy kinds of occupations were represented in our church membership.

Perhaps the two most powerful instruments being wielded, the one in a limited and the other in a wider sphere, in behalf of the moral and social good, are "The Imperial Rescript on Education" and "The Sword of the Spirit which is the Word of God." The former is solemnly read at stated times in all public schools and to students who listen, standing reverently with bowed head. I was very much impressed once, at a graduation ceremony of the Margaret K. Long Girls' School in Tokyo (Joshi Sei Gakuin), to see that when the Holy Scriptures were read the students showed due reverence in a similar way, standing with bowed head as they heard the Word of God.

The books of the Bible may be procured in one volume. This gives it a decided advantage over the Buddhistic writings which are numberless and scattered. Many Christian believers, however, own only a New Testament which is carried to church neatly wrapped up, with a hymn book, in a "furoshiki" (a kind of colored handkerchief). Each happy possessor of this little volume is able to drink for himself pure water from the fountain of truth.

It is a precious book of meditation. Last fall, with some other delegates to the World's Convention, the writer was a guest in a Buddhist temple. One of our hosts kindly explained to us the practice of "zazen." Morning and night it is the custom for believers to sit for hours on mats, with hands folded and faces toward the wall—meditating on anything that may float into the mind or in mere abstraction. Sometimes they become sleepy, and when any one is seen to be nodding, the patrol man on his rounds brings him quickly to attention by giving him a sharp blow on the shoulder with a stick. The Japanese seem to be of a meditative turn of mind. Our Christians love the Psalms and the discourses of our Lord. They have something worth meditating upon. In home, in open country, at dawn upon the mountain top, amid the seclusion of the trees, I have seen them meditating upon His Holy Word. A friend of mine told me that it was his custom to read and meditate upon four consecutive verses of the gospel every morning while he was shaving.

THE Bible is printed with the Japanese alphabet beside the difficult Chinese characters and can be read by all who can read at all. Some Christian friends lost their little girl by death. The interment took place in the graveyard of a temple in Tokyo. At the close of a short burial service when words of comfort and hope were sung, a priest came and set up over the grave a long strip of wood upon which were written some difficult characters which the sorrowing ones could not read. Then the father took from the sleeves of his kimono a brush and ink, and upon another strip of wood wrote in simple style, "I am the Way, the Truth and the Life," and set that up over the grave of their loved one. "Tell me the story simply, that I may take it in," is the craving of many a heart. A friend of mine told me that at the funeral service of his aunt, the priests in the temple read the Buddhist scriptures in concert for hours and that neither he nor any of the mourners could understand. To meet the desire for a simple gospel a new version of the New Testament, in simple colloquial, was published about two years ago so that it might become more fully a gospel for "the common people."

The Bible needs expounders who can suit the message to the man. In this service the missionary has a modest but honored place—generally in the rear. In his early years he perhaps knows the message but he knows neither the man nor the language. The word of God is very precious to himself in those days.

The Japanese Language School in Tokyo is now making it possible for the missionary not only to become proficient in the language but also, through special lectures, to understand the people and to present the message acceptably. Few missionaries become golden mouthed orators in Japanese. To think one has done so is to fall into a delusion and a snare. The story is told of a man who had supposed he had delivered an eloquent address on the text, "Forsake your sins," and afterwards discovered, to his dismay, that he had exhorted his hearers to "Forsake their wives." The missionaries who do speak the language well are not a few. Some, in the general evangelistic field and in Christian institutions of learning have long held an honored and useful place as teachers of the "whole counsel of God."

Teacher Training Class, Karuizawa, Japan

In the church pulpit, the missionary may preach once or twice a month and usually to Christians. This gives him an excellent opportunity to establish them in the faith and brings relief to the man who has a message which is consuming his soul. There are men who preach the gospel in the same church almost every Sunday. Men of marked ability preach on the same platform and address the same audiences as prominent Japanese pastors do.

In the church school some have found their place as teachers. I know of classes of teen-age girls in which the attendance has been regular and the interest growing, that have been taught successfully in the Japanese language by lady missionaries. The work of Teacher Training and the adult Bible class are fields of service to be cultivated and give promise of usefulness to both missionary and Japanese workers who will qualify for the task.

In the realm of song the truths of the Bible have been taught in home and church school both by missionary and Japanese workers, all the way from "Jesus loves me" to selections from oratorios like "The Hellelujah Chorus," sung last October by about one thousand singers and accompanied by the Imperial Navy Band in the Imperial Theatre during the World's Convention at Tokyo. Hundreds of thousands of Bible "Hymn Books" are in the hands of the people.

In Bible classes, taught in English only, or with interpretations, or in Japanese, the missionary has a recognized place as a teacher of the Word. Some of the best Christians first felt the drawings of the cords of love in an English Bible class. The sphere in which English may be profitably used, is, however, very limited. The writer has for several years taught Bible classes weekly in the Colonization College and in the Dormitory Hall of the Higher Normal School. These classes were held in connection with branches of the Y. M. C. A. in these institutions.

There are many missionary Bible classes in Japan. In this service many precious friendships are formed with the young and many have been led to Christ and His church.

In the home of the missionary his place as a messenger of Christ is unchallenged. There is morning worship in many homes. At stated times various groups of men, women and children gather in the parlor. Friendships are formed at the fireside. There are heart to heart talks with individuals. Some burdened soul may come to whom the missionary passes on a word in season and for whom he prays. To thus deliver a word of comfort, in times of stress and storm, to one in need of loving and sustaining friendship, as a servant of Jesus Christ and in His Name, is a golden opportunity one would not miss for worlds.

In the future the missionary may give place more and more, as a public instructor, to his Japanese co-workers. He must decrease. They must increase. Among the Japanese Christian workers in Japan today are many men and women of commanding ability, but as all the workers together are very few in comparison to the nation wide task to be accomplished, it is likely that the missionaries will continue to complement the work of their Japanese associates for years to come, working together as brothers and sisters in one family, hand to hand, heart to heart, loving one another and honoring one another as they do now. As they both work together as "co-workers

with God," and, in all the varied paths of Christian activity with "Here a little, there a little," "Line upon line, precept upon precept," they sow the seed which is the Word of God, some of it is sure to fall into good and honest hearts and bring forth fruit, some thirty, some sixty and some one hundred fold. The missionaries may not be able to preach like Apollos or pray like Paul, but they are "living epistles read and known of all men" and when, in their homes and in association with their Japanese fellow-workers, they incarnate and exemplify the spirit and principles of the Lord, to that extent they daily demonstrate both His power to save and the worth of the Christian Scriptures.

Japan needs the Bible—for her own sake. She has a splendid educational system but it is Godless. She needs the knowledge of the Lord and the Christian view of the world all the way from the cradle to the grave.

Japan needs the Bible—for the world's sake just as other nations do. Her moral and spiritual force needs to be cultivated and utilized to make a better world and a higher type of humanity. Let all the peoples now beginning to emerge from the chaotic horrors and blind follies of the past turn together to the Light of the World, and together get into line and keep in line with the plans and purposes of God revealed in His Word, and the parched deserts shall yet blossom as the rose; chaos will be succeeded by cosmos, and our planet will become filled with happy men, women and children to the glory of God.

Our First Experiment in an Industrial Center

By G. W. MUCKLEY

AT the Cincinnati Convention, in 1919, the Home Department of the United Christian Missionary Society, then the American Christian Missionary Society, was instructed to use the Ridgewood Heights Christian Church of Brooklyn, New York, in an experiment. The thing proposed was to Christianize an industrial center, a bold undertaking indeed; for here was a small church with only a plain frame building and a small congregation almost wholly supported by mission funds. However, the people were there and a pastor was there, with a vision, with energy and faith, trained for the special work to be done. And here the fact should be emphasized that none but trained workers are used by the United Society in all its special fields; otherwise its money would be wasted.

Different religious bodies saw the necessity of doing this work, and several proposed to assume the obligation; but here were the Disciples of Christ already in the community with a trained leader who understood the people, and had the complete confidence of the entire community. The time had come for the Disciples of Christ to say whether or not they would take this industrial district and seriously make the effort to Christianize it. It is believed that the Cincinnati Convention did the wise thing in its determination to put enough money into a building properly equipped with religious educational provisions and for community service and with enough trained men and women to perform every needed thing. There is also a minister's residence in connection with the building.

The Working Force and the Equipment

To the Church Erection Department was assigned the task of producing the building, which is now completed and which is considered the best of its kind in the East. The building is constructed of cement and brick, with steel doors and window-frames and is absolutely fireproof. The property cost $75,416.74. The Home Department was asked to furnish the workers, and the best trained men and women were provided, through an adequate budget. Thus the experiment was begun in November, 1920, under the most favorable conditions.

Sherwood Eddy, of the International Young Men's Christian Association, thinks so favorably of this work that he provides, out of the Sherwood Eddy Fund, a salary of $2,500 for one of the workers, and the Brooklyn Young Women's Christian Association furnishes a worker among the women. All of this is under the leadership of Kirby Page, as the pastor, and W. A. McPherson as his associate, paid by the Sherwood Eddy Fund. Both of these men are well-known ministers among the Disciples of Christ. Mr. Page is supported by the United Society and the New York State Board.

The Results

It may be too early to tabulate results, but the whole community is awake and watching.

Here is a graded Sunday school that is already crowding the building, and nearly one hundred have been baptized into the Kingdom since November 1, 1920. The church has become the social center of the community. The boys and girls are taught wholesome recreation. The people are already speaking of the church as "ours," and there is civic pride in the beautiful building. This new church, with its friends and neighbors, is proposing to raise a budget of $10,000 for the year, in order to serve the community and the world; they have not forgotten the far fields. They are also providing for the return of their loan.

One Form of Serivce

One of the large rooms of the building is used for public meetings whenever needed. This room is called the public forum. Here all the questions that trouble the

people are brought for discussion, and Mr. Page and Mr. McPherson interpret them in the light of Christian truth. The writer was present at a meeting of industrial workers on Sunday afternoon, January 16. The men faced each other and faced up to all social and economic questions that were troubling them. Important questions were batted back and forth across the room and, without quibble, men criticized each other, confessing frankly what some of the unions were doing in order to keep men employed. The men were informed, they showed an astounding amount of reading, they had thought through questions with amazing astuteness and accuracy. One man asked, "Is it not true that the unions instructed their men to work slowly so as to prolong their work, and thus avoid being thrown out of employment?"

The answer came frankly, "Certainly, and is not that just as fair as for the employer to shut down the plant two days in the week or for months at a time, that he may save his capital?"

This question and answer will serve to show the nature of questions that came to the front with utter frankness. It seemed that the whole field of social and industrial unrest was covered during the three hours of the forum. Just at the right moment, Mr. Page or Mr. McPherson would bring the Christian principle to bear upon the subject, and the men listened most respectfully.

The Master said: "A little leaven leaveneth the whole lump." The scientist tells us that one atom of yeast will move a hundred times its own weight in the process of fermentation. Scientists have discovered another form of yeast, one atom of which will move a thousand times its weight during fermentation. The leaven of Christ's Word is slowly but surely working in the Ridgewood Heights district. God said, "My word shall not return unto me void, but shall accomplish that whereunto I have sent it." Is this then an experiment? Its failure can come only by our failure to support it adequately. The building belongs to the Disciples of Christ. The trained workers belong to the Disciples of Christ through the Home Department of the United Christian Missionary Society.

The great thing about these meetings is that the men are willing to turn on the light in every case. The light kills everything that is false. There is a germ that can live only in the dark. You may put these germs into a jar, hermetically seal it and open it a thousand years hence, and the germs will live and thrive if only you open the jar in the dark. You can put these germs into a cannon of the highest calibre, fire it and blow them twenty miles and still they will live, only provided you fire off the cannon in the dark; but expose these germs to the light, and they die instantly.

In this Christian forum in Brooklyn, these men are turning on the light, and the germs of unrest and evil are sure to die as the light of Christ's truth shines full upon them.

A Square Deal for Preachers

By EDWARD S. JOUETT

It is a source of real encouragement when our business and professional men take up the consideration of the support of the ministry, which is so fundamental to the welfare of the church but which has been shamefully neglected for so long a time. Edward S. Jouett, Chairman of the Kentucky State Convention and a successful business man, sees the necessity of an immediate advance in ministerial support. What he recommends to the churches of his state we believe should become a stirring message for our whole brotherhood. Let men in other states proceed to stir up the churches on this vital matter. This is not the business of the preacher who usually leads out for the church. It rests primarily on the hearts of the business men of our congregations to create a conscience on the subject. We present parts of the pamphlet sent out early this year by Mr. Jouett.

To the Officers of Kentucky Churches of the Disciples of Christ:

Dear Brethren:

Presuming upon my official connection with the Kentucky Christian Missionary Convention as a sufficient introduction, I am taking the liberty of making this personal plea to the individual officers of every congregation in the State. It is in behalf of that host of faithful laborers who, though greatly underpaid, are not organized, who do not go on strike and whose every work is of a nature which seems to forbid them becoming their own advocates. I refer to the Master's special representatives, the ministers of the gospel—those men whom we love, whose intellectual attainments we admire, whose spiritual aid we covet, whose services in so many ways we enjoy, but whose physical comfort and peace of mind we in so many congregations seem to forget.

I am not a preacher, and no preacher has requested or even suggested my advocacy of their cause, but the compensation many of our ministers receive is so flagrantly inadequate that, believing something should be done, I have felt constrained to seek this heart-to-heart talk with you in the hope of inducing you to help right this wrong.

That we do not always realize this injustice to our ministers is doubtless due to the natural inclination of most men, busy with their own affairs, to pay scant attention to the private pecuniary needs of others until they become objects of charity; hence even in the case of our pastor, if he seems "to be getting along," we all too often fail to stop and consider just how or how well.

In determining what his support should be, we must not forget that ordinarily our minister is a man of more than average native ability; that he has spent some of the best years of his life in preparation for his work; and that

his calling and his social position demand certain standards of living in the matter of home, furniture, books, clothing, travel, education, hospitality, from which he has no escape. When one thinks of these things and compares his salary with the income of other men—professional, business or laboring—it becomes obvious that in many instances it is, both relatively and actually, much too low.

This is the wrong that we laymen must right, and manifestly the specific method is promptly to increase his salary, if that has not been done and done adequately.

That there is urgent need for such increase, of course, is no new suggestion. The press, secular as well as religious, has advocated it; some of our national conventions have recommended it; all fair-minded men and women whose attention is called to the subject promptly recognize its justice and propriety, and a goodly number of our congregations have made some increases; but still, as a whole, we are far short of having done our duty in this respect.

But this is not a one-sided proposition. It is as vitally important to the church as to the minister. We, as practical business men, know that the alarming shortage of preachers—with hundreds of vacant pulpits in Kentucky as a consequence—and the gradual lessening of the number of strong, brainy men in the ministry, are due to the policy of us laymen, as unwise as it is unfair, of failing to provide an adequate support. These unfortunate results of our short-sightedness are neither unnatural nor improper. What else can be expected when a young man, however consecrated and anxious to serve God as a minister of His gospel, must almost certainly face, in addition to the other burdens of that calling, hopeless inability to earn a competency, endurance of an almost continuous financial strain through life, and possible reliance upon charity for his loved ones if he die young, or charity for himself if he live to old age?

You will, of course, understand that I am not assuming to present this matter to you officially, for I have no such authority. I am doing it upon my personal initiative and expense as a humble layman and officer who believes, as I hope you do, that this subject ought at this time to be thoughtfully and generously considered by every official board in the State.

I know this will reach you at a time of business uncertainty, and also in the holiday season when one's financial burdens generally are heavier than at any other time, but I am hoping that we may forget our own long enough to think of the heavier ones of our preachers.

Not knowing how otherwise to reach all of you I am taking the liberty of sending this letter to the Sunday school superintendent, with the request that he distribute them among the officers of his congregation. Will the secretary of your board please report on the enclosed card what, if anything, is done by your board?

In conclusion it is earnestly requested that you will not lay this communication aside, that you will not leave it to some one else to give it the necessary attention, but that you yourself will promptly and definitely take the matter up with your fellow officers and do what should be done in the premises. The amount involved in the increase is negligible for the individual members of your congregation, but it means an untold blessing to your minister.

Fraternally yours,
EDWARD S. JOUETT.

1253 *Cherokee Road,*
Louisville, Kentucky.

NOTE: (Part of the pamphlet refers to matter already published in WORLD CALL and is therefore not included.)

As I happen through my connection with a railroad company, to have some knowledge of the compensation paid to railroad men, I am here stating as an object lesson the salaries received in those positions whose duties are generally understood by the public. Each of you business men, out of your own experience, can supplement this list from other employments:

Engineer	$2,840	to	$4,080
Conductor	1,860	to	3,480
Fireman	1,800	to	3,120
Switchman	1,800	to	2,400
Brakeman	1,500	to	3,000
Shop Machinist	2,100		
Clerks in office building	1,374	to	3,000

While I am not undertaking here to criticize the foregoing salaries, it is certainly pertinent to ask whether by comparison the salaries of our preachers are fair and just.

E. S. J.

Edward S. Jouett

The Writings of Archibald McLean

By ELLIS B. BARNES

ARCHIBALD McLEAN'S missionary writings are the record of his own spiritual experiences. He saw in others what he was himself. It has been said that what we see in this world depends upon the eyes that we see with. If the riches of great missionary lives had flowed into the life of our great pioneer, he lavished them freely on others. That resemblances are evident in the lives of all great missionaries is due to the fact that they were all inspired by the Great Missionary. In the estimation of Archibald McLean the missionary was hero, saint and prophet, a man preeminently filled with the spirit of Christ and the highest type of a Christian.

Their Appeal to the Scriptures

There are four characteristics of his writings. The first is their appeal to the Scriptures. That sounds like a commonplace until we know the conditions under which our missionary leader began his work, which was at a time when foreign missions was foreign to the minds of the Disciples. There were many who questioned whether we should send the gospel to the ends of the earth. There were too many heathen at home to care for the perishing abroad. At an early period in our history Alexander Campbell had tethered the brotherhood to an interrogation on the missionary enterprise. Later he became an ardent advocate. There were some who said we are doing a great work and cannot come down, and these men were influential. No upper-room prayer meeting, no "Haystack" enthusiasm, no heroic appeals like Carey's, marked the beginning of our missionary era. Even the New Testament was appealed to for support against such a daring. We began the work because a Hercules got under the load and lifted. The lifting did not break his back though it nearly broke his heart, and the process could be seen in the whitening of his hair. When we remember that a people whose existence depended upon a scriptural warrant for what they did, and that many found no warrant for evangelizing the ends of the earth, the course of our missionary apostle became clear. He took the New Testament in his hands, met argument with argument, aroused enthusiasm, challenged the conscience, and bade us one and all make good the plea that we speak where the Scriptures speak. Hence his constant appeal to the sacred penman in all his missionary addresses and writings. Someone has said that to read his addresses is like reading a page from the Living Oracles. A great man who was to review a paper he had written for a convention, prefaced his effort with the remark that he felt that he was reviewing the New Testament.

For fifty years the Disciples had made little of missionary texts, they were a reforming and a pioneer people. They knew everything of the second part of the Great Commission that could be known, and almost nothing of the "Go" part. Our missionary enterprise, under the direction of our great leader, was to teach us to believe and to obey the last command of Christ in its fulness. He made it clear that we must go or send. He rang into our ears all missionary texts and themes until our ease was disturbed, as by William Carey's "fire bell at midnight." He acquainted us with all the missionary records from the beginning to the end of the New Testament, and all the missionary annals from the era of modern missions to the good news that so many missionaries were to sail in the next few months. He piled one text upon another for our admonition, and when those well-versed saw what they thought was the last one, he seemed to begin all over again, and continue his inexhaustible harvestings in Holy Writ. When one man's well was dry his was overflowing. He seemed to be saying to us that, "if it is Scripture warrant you require for foreign missionary work, I have enough to satisfy the most hungry." A friend of Carlyle asked for the loan of a few books on the German language. Imagine his surprise when the next morning a wagon load was backed up to his door. As with Carlyle's books, so with our friend's texts; his field was embarrassing in its copiousness. The Disciples were met on their own ground with their own weapons, some to be refuted, others to be confirmed. The will of God must be done was the burden of Archibald McLean's heart by day and of his dreams by night.

With him the scriptural appeals were paramount. They were the beginning and the end of the missionary campaign. If foreign lands were to be filled with Western civilization, if deserts were to be made to blossom, if property was to be increased in value, if life was to be made safer, and the abominations of the heathen world abolished, he would say with the Apostle, "I do rejoice and will rejoice." But the first duty was to send the gospel to the heathen world. In the mind of the missionary leader, God had but one son and he made him a missionary. In preaching missions Archibald McLean covered the full round of Christian life and duty. If the missionary must be self-denying, why must not every Christian, since by the grace of God he was a missionary by the virtue of enlistment in the royal service? If the missionary must be a man of prayer, what less is demanded of every Christian? If the missionary must live a blameless life, why not everyone who has named the name of Christ? If orphanages and schools and hospitals are good for heathen lands, why not for the home lands as well? If the best of our young men are to be sent abroad, why not begin their training at home today? If giving to missions is a grace to be coveted, why not give to all

causes that issue in the missionary harvestings? His interpretation of the missionary enterprise touched the interests of the church at home at every point.

No wonder his soul was stirred when he saw the comfort and luxury the saints were enjoying, even while they wept at the rigors of the far-flung mission field. No wonder he was moved almost with indignation at the reckless expenditure of good men and women on their own pleasures, while missionary funds trickled into the treasury. Often he reminded us that Christians were inverting the divine order, seeking their interests first, while the enterprises of conscience got a hearing from them when they could. A great French preacher once said that "the people of God thought of eternal things as if they were temporal, and the temporal things as if they were eternal." We do so at this hour. We labor for the meat that perisheth. How often we have been reminded by the voice that speaks to us no more of the awful sarcasm of those people who enjoy the soft luxury of limousines while the missionary is fortunate who can be jolted across China in a wheelbarrow. The people who could relieve something of the hardness of the missionary's lot are careful that hardness does not befall their own. The low conceptions of missionary work were gently rebuked by our great apostle of missions, and we were shown that the reason the foreign fields were so hard was because the hearts of the saints at home were so hard. And all this pleading and warning and exhortation had as its basis a text as appropriate as if it had been made for that very hour.

Books by Archibald McLean

Missionary Addresses (Out of Print)	
A Circuit of the Globe (Out of Print)	
Hand-Book of Missions (1897)	$0.75
Thomas and Alexander Campbell (Out of Print)	
Alexander Campbell as a Preacher	.50
Where the Book Speaks	.75
Epoch Makers of Modern Missions	.50
History of the Foreign Christian Missionary Society	1.50
The Primacy of the Missionary	1.50

Those for which prices are given may be ordered from the United Christian Missionary Society, 1501 Locust Street, St. Louis, Missouri.

His Passion for Facts

The next characteristic of Archibald McLean's writings is his passion for facts. I had almost said his mania. But facts, facts, meet us on every page. If facts were the fingers of God, as we used to read in the days of the March offering, Archibald McLean knew where to find them and how to use them. He gathered facts and arrayed them like statistics. To find them he read books, papers, magazines, books of travel and every conceivable form of literature. He became a traveler in many lands while he stayed at home. He was an explorer and a geographer, a missionary and a missionary leader. The world was always in his mind. He knew everything worth knowing about the lives of great missionaries; he knew their cradles as he knew their martyrdoms. He delighted in the story of the great missionary pioneers, of Carey, Morrison, Livingstone, Judson, Henry Martyn and all the royal line down to the heroes in our own ranks at the present time. Not a detail of the career of any escaped him. He knew them when they were boys, on the play ground, in their school and college days, on the cricket field at Oxford or Cambridge, or on the athletic fields of our own colleges; he knew of their decisions for the foreign field, of their parents and the blessings that they gave, of the farewells that were spoken, of the voyage outward, of their arrival, of their settlement, of their journeys, of their victories, of their discouragements, of the days when their sun was setting. He probably knew more than any man of his time of missionary work, of its administration, of the missionaries, of the fields, of the problems and the fruits. One bullet-like sentence after another reveals the story in minute particulars. There is a fact in every sentence. No padding can be found in any of his books and, to his honor, no apocryphal missionary stories. What is known is heroic enough without the doubtful aid of myth. Archibald McLean knew that when the people had the facts they would be interested, and in that he was not mistaken. He magnified his office as a missionary writer, and the lives of the missionaries at the same time.

Depths of Pathos

The third mark of our great missionary leader's writings is his pathos. A man of his humor had to be pathetic. Many of the world's humorists were men of sorrows who made others laugh while their own hearts were breaking. Humor is not possible without a serious background. The thinnest shadow of a hair divides comedy and tragedy. No finer illustration can be given than the life of Mark Twain, more or less a tragedy all the way through, yet he dipped his pen in sunlight and kept a smile on the face of our great land. He lived with his head in the noontide even if his heart was in the land of shadows. It is not easy to believe that the man who wrote "God moves in a mysterious way," also wrote the diverting history of "John Gilpin." In all the writings of Archibald McLean pathos abounds, and I do not recall a single line of humor. People who had nothing more than a platform acquaintance with him thought him overserious and even gruff. But all who knew him fairly well would testify that there was never a more genial soul, never a man who could enjoy a jest more, never a man whose heart was always radiant. He was as far removed as the poles from the unemotional Herbert Spencer who had neither wit nor humor and who, towards the close of his life, lost all appreciation of music.

Alexander Campbell had very little humor or wit, and consequently no pathos. On the other hand Dickens' humor and pathos were like a sea for fulness, though he never had a flash of wit. The critics tell us that his humor was simulated, but of course the critics must have their say, and, in this case, their seriousness makes us

smile. I never lay down a book of Archibald McLean's that I am not deeply moved. For several weeks my book of devotion has been his "Epoch-Makers of Modern Missions," and the sketch therein of John Coleridge Patteson would move any to tears but the marble hearted. But I need not specify, for all his condensed biographies in that work are alike. The tragedy of a tear always wrung our great leader's heart, a heart that was too often dissolved in the sorrows of others. Yet in his writings there is nothing dispiriting, no lamenting at the cost of the sacrifices, only a tear now and then that such brave men must fall so soon, ere their day had well begun. For pathos he approaches Milton's sonnet "On His Blindness," and those high-water marks in the classics of grief, Wordsworth's "Lucy," and Burns' "To Mary in Heaven." His own heart was touched by the sorrows of a world.

Vigorous Simplicity

Archibald McLean's writings are beyond criticism in their class, but they all bear the stamp of the McLean clan. They were all his own and proclaimed their simplicity. As he dressed plainly, lived frugally, passed through the world without ostentation, so he wrote. The children of his brain were decently but simply clad. They had no colored borders on their handkerchiefs and no adornments. There is not a page in his books that has either pomp, show or circumstance. I asked him once why this plainness, and his reply was that he cared nothing for literary embellishments, having been set against them by an English writer who was more than ornate; "At any rate," he said, "I have no time." His sentences were bullets, never bouquets.

There is nothing to suggest that he was a student of Macaulay, Ruskin or Carlyle, yet he read them all and enjoyed them. The wonder is that he could read so much and his style not be affected. Like the Apostle Paul who had journeyed through many lands, he never paused to pluck a flower anywhere. His pages are as far removed from the rolling thunders of Milton as from the cathedral music of Gibbon. He used the short sentence overmuch in writing as in speaking, and they were like sword-thrusts. They were meant to do business at once. Incidentally, it is interesting to note that Mr. Campbell's style was just the reverse, ladened with mouth-filling words and sentences, which would drive heavily on any other tongue. Swift's definition of style, "proper words in proper places," is good as far as it goes, but it leaves much to be desired. Undoubtedly, Cardinal Newman's writings conform to the definition, and he has been praised as "the prince of stylists," yet I am rash enough to assert that more of his volumes are gathering dust on upper shelves than any of the works of his famous contemporaries of the Victorian era. Dr. Charles H. Parkhurst will not go into history as a master of literature, yet I venture to say that there is more genuine literary merit in him than many who are shining among the immortals who owned the touch that turned language into literature. At any rate the plain pages of our dear bishop will continue to convert the sleepy saints to the missionary cause. Would that we could print the man as well as his records! But the page is the man, no matter what may be said. If one does not find thereon the holiness of beauty he is certain to find the beauty of holiness.

How fully Emerson's *Spiritual Laws* were fulfilled in him, and how easily he responded to the sage's admonitions:

"The way to speak and write what shall not go out of fashion, is to speak and write sincerely. The argument which has not power to reach my own practice, I may well doubt will fail to reach yours. * * * What he did, he did because he must; he used no election; it was the most natural thing in the world, and grew out of the circumstances of the moment. * * * When a man speaks the truth in the spirit of truth, his eye is as clear as the heavens. When he has base ends, and speaks falsely, the eye is muddy and sometimes asquint. * * * The great man knew not that he was great. * * * All the devils respect virtue. The high, the generous, the self-devoted sect will always instruct and command mankind. Never a sincere word was utterly lost. Never a magnanimity fell to the ground. Always the heart of man greets and accepts it unexpectedly. A man passes for that he is worth. What he is engraves itself on his face, on his form, on his fortunes, in letters of light which all men may read but himself. * * * Let us lie low in the Lord's power, and learn that truth alone makes rich and great."

We may all rejoice that he wrote his appreciation of Isaac Errett before the shadows fell on him.* He knew so well how to write about his friends. Some may remember his tribute of affection to the lamented Robert T. Mathews. Those who recall it will agree with me that it was one of the finest prose epics which has ever appeared in our papers. Since that time the writing of obituaries of our great men has gone out of fashion and now as they pass it is assumed that someone will remember them, but time flies and the records are never written. Nor must we forget one of the finest pieces of work for the preacher that he ever did in "Doubling A Preacher's Power." He spoke out of love for the preacher and with a thorough knowledge of the preacher's problems. That pamphlet ought to be circulated by the hundred in every evangelical church in the land, certainly in all our own churches. It would be a great thing for all concerned if on some Sunday morning in the near future either the pastor or some good lay reader would spend the hour in making that known to the congregation. It would be better than half a dozen sermons, not ordinary sermons, but the best. That pamphlet was worthy the effort of a Phillips Brooks. Some one at the time it was published said it was as good as Spurgeon at his best. It did for the preacher what he could never do for himself. It ought to rank among our "best sellers" year after year, and should never be allowed to pass into forgetfulness.

His works praise the man who was worthy to have a sepulchre with kings.

*This last written word of A. McLean will be published in early issues of WORLD CALL.

Garfield's First Sermon

By JASPER T. MOSES

MANY a local church, obscure or famous, rallies its best hopes about the memory of some consecrated life. This impact of soul may have been but momentary, as we count time, yet it may have been enough to reveal, to arouse, to quicken, to release undying forces. God's hero passed on, but his work remained.

It was in such a congregation that I spent a week-end in the golden days of last October. Half hidden among the New York hills, a few miles from Troy, rests the peaceful village of Poestenkill, whose very name links it with legends of the Dutch colonists. The Protestant church for the inhabitants of English speech and tradition is the congregation of the Disciples, known locally as the Church of Christ.

Seventy years ago it was that James A. Garfield, America's preacher-president, faced the circumstances that impelled him to deliver his first sermon. Here in Poestenkill still stands the old church house, scene of his virgin homiletic effort. No memorial tablet marks the spot. But the memory of Garfield's youthful exposition of the primacy of the gospel abides, a cherished tradition, in the hearts of the children and the grandchildren of his hearers of the early fifties.

Garfield entered Williams College in the fall of 1854 when in his twenty-third year. The struggling student from Ohio was assisted by M. J. Streeter, then pastor of the Poestenkill church, in establishing a writing class, for Garfield was a skilled penman. Indeed, a glance at the signatures of the men who have occupied the presidential chair since the days of the immortal George Washington led me when a schoolboy to the assertion that Garfield was about the only one of the lot who might have scored an "A" with my teacher. It was while at Poestenkill, some twenty miles over the hills from Williamstown, teaching the good people there the fine strokes and shadings of the Spencerian art of the day, that Garfield came to preach his first sermon in the tiny church building on a lane by the brawling waters of the "kill" or creek that gives its name to the village.

Garfield's early poverty is well known. It was to provide for his student expenses that Mr. Streeter helped him to organize the class. During its progress, Principal Martin of the local academy engaged in a debate with a group of lawyers who were sojourning in the neighborhood on the question, "Can man by his own knowledge and study (i.e. without revelation) find out God?" The sceptical lawyers affirmed, while the school principal denied the proposition. Martin, who had at first been discourteous to the young stranger, denying him the use of a room in the academy building for his class, had soon to call on Garfield for help, as the lawyers were getting the best of him in the argument. The future president needed no urging. Debating was his "long suit," as many tales from Hiram College students of the older generation will bear witness.

The resistless logic and eloquence of the poor student carried the audience by storm. Lawyers and villagers vied in doing him honor. Mr. Streeter and the elders of the local church insisted that Garfield follow up the interest he had roused by leading in a ten days' revival meeting. Thus was the future president well launched on his career as a preacher of the gospel and many in the village were turned to the Christian life by his burning words.

The Old Church in which Garfield Preached His First Sermon

When the revival was over, Elder Dexter Moody, who had led in founding the Poestenkill church in 1850, started with his sleigh to drive Garfield back to Williamstown, Mr. Streeter accompanying them. Reaching the top of Williamstown "mountain," they found that the smooth shod horse could not keep his footing on the long downward slope. At Garfield's insistence, the horse was unhitched and he, himself, took the animal's place between the shafts. Mr. Streeter, who was not at all robust, was ordered to remain in the sleigh, while the future Chief Executive performed the difficult feat of guiding the laden vehicle safely down the two miles of icy mountain roadway, Mr. Moody leading the horse along the path next the fence where it was less slippery. The memory of this characteristic act of thoughtfulness for others has remained a cherished tradition in the Moody family.

The old church building where Garfield preached is still in tolerable repair. Long since outgrown by the congregation, it has for half a century been used as a dwelling. Only the interior is changed. Externally it is still the severely plain little white-painted chapel of 1854. About it yet broods the spirit of the man who wrote, a little while after his election in 1880, "While I appreciate all this honor, far greater do I consider it to be a child of God than to be the President of the United States."

A Little Child Shall Lead Them

By DOROTHY M. BROWN

A House Boat on the Canal Nantungchow, China
Picturesque to look at but wretched to live in.

THE chauffer slammed the door of the big limousine and the car purred along up the driveway and out to the garage.

Alexander L. Durant waited for the [illegible] stood there, [illegible] way and the priceless old French [illegible] came over him that [illegible] as balm to his ruffled feelings, and he began to forget the little incident of the evening in a renewed pride and in a secret feeling of personal mastery and satisfaction over all that he surveyed.

By the time the door was opened for him he had recovered his usual spirits and met his wife with an amiable smile.

"What happened at the Board meeting tonight dear?" Mrs. Durant asked, as all good wives of presidents of church boards have asked in the past.

"Nothing very urgent came up," was the reply.

Mr. Durant was of slight build and shoulders a bit stooped. To describe his white hair, sallow complexion and keen eyes would not be to describe Alexander Durant. One had to be in his presence to be conscious of that strange overpowering personality which dominated all life about him.

She had not his keenness of eye, but she was very human, so human in fact, that more than once she had removed the six huge diamonds from her plump fingers and helped a servant clean the drawer of an old chiffonier in the attic in the springtime or, when the cook was "out," baked a cake for the sale down at the church; for once a year even the Lake Shore Boulevard Church unbent and had a bake sale.

His plump little wife sat down beside [illegible] knew him quite well [illegible] discreet enough to hold her silence [illegible] to the incident, for it would [illegible] sooner or later—that was Alexander's redeeming quality.

[illegible] his evening newspaper [illegible] he had been able to [illegible] from the office.

After some time came a remark from [illegible] scenes, "We had a fairly good [illegible] Lots of little things [illegible] I think we will [illegible] auditorium this fall. It's going to be a big expense, though."

"That was done just a few years ago, wasn't it?" Mrs. Durant asked, feeling her way as she went.

"Yes, but I would like to see the church [illegible] well. It's a church that strangers [illegible] are constantly visiting, and [illegible]" he added, scenting the whiff of disapproval, "you like a beautiful church to worship in as well as I. I'll try to figure out enough money for my share in this job, and then nothing more from me for the rest of this year, except my regular church dues."

"Why, dear," she tried to approach the tender spot carefully, "did other calls for money come in at the meeting?"

"Yes," he finally confessed, "money, eternally calls for money." The mere tapping gave vent to his feelings. "A man with a little laid by that he has slaved for all his life so that his family might have a little comfort, is everlastingly pestered for this thing or that till there is no peace. I made my money by the hardest kind of struggle since I was a bit of a lad nine years old and left to shift for myself and I have the right to use it as I please. It belongs to no one else but me!"

Mrs. Durant had heard these words or some very similar a good many times. Her specific interest lay in the immediate cause of this latest outburst.

"It's a letter that just came from that doctor missionary in Wuhu, China. They are everlastingly asking for something. Now it is a hospital and an entire new medical equipment. The fellow claims he had to buy his own surgical outfit from an old retired doctor when he went out to China and that it had to be second hand as he couldn't afford a new one, and that he had to use his own private house as a clinic and all this and that—sounds fine, but all that sob stuff doesn't go with me. If our church goes into it I will have to give the big share of the money. I can't see myself working my life away only to give the money I earn to some God-forsaken little place in the heart of China. Some young doctors that don't know anything about business would waste it anyway with poor management. You don't catch me throwing my money into something as vague as that and that gives no returns. If it were a hospital over here, now, where I could"— he cleared his throat several times—"see to the management of it myself, and see that the money was being used for some tangible purpose, then I might consider it."

"Why not do that much then, Alexander?" Mrs. Durant had a way sometimes of drawling out his name that made him fairly itch all over. "A charity hospital, even in our city, would be a good starter—for you," she added in a lowered voice. "You ought to be giving away lots more money than you do every year, Alexander, don't you think?"

"Bring Grayson down, Ruth," he called at this moment to his daughter, who was trying to quiet a very model little boy up in a very model nursery.

Grayson had wakened from a bad dream and was demanding a drink. Ruth was trying to hush his shrill voice lest Helene be disturbed in the next crib, when Mr. Durant called again, expecting to be answered.

"Father, I don't want to bring Grayson down. It will take me so long to get him back to sleep again if I do," Ruth answered.

"He'll go to sleep in my lap. I'll promise not to romp with him." Mr. Durant's only daughter acquiesced, as did all others, often contrary to their better judgment. And a very blinking-eyed, curly-headed, pajama-clad little boy came down the stairs, rubbing the sleep out of his eyes at every step. The doting grandfather caught him in his arms and nestled down with him in the big leather chair.

No father was ever prouder of a [illegible] ful boy than was Alexander Durant [illegible] his first grandchild was laid in his [illegible]

five years before. When Helene came two years later he loved her and petted her and started a bank account for her, but the boy had always held supremacy in his heart.

And when, by one of fate's queer plays, pneumonia took away the big, strong, handsome young husband and father, Mr. Durant insisted that Ruth come back to the paternal home.

The grandfather had, in these last two years, spared neither time nor money to grant the boy's every wish. He loved him passionately and selfishly. And the greatest worry of his life, far more than any phase of his business, however much that demanded his thought, was the fear that Grayson might be kidnapped: for he realized that every one in that small city knew he would forfeit his precious million to recover his grandson, if need be.

"Won't that be a great old trip, Grandfather?" Grayson roused himself sufficiently to ask.

"Yes, for you it will be fine, my lad, but what is your poor old grandfather going to do without his little right-hand man for four long months?"

"But just think of the picture cards I'll send you from China, Grandfather, the funny men with long pigtails."

This, however, wasn't a very reassuring prospect. He began to regret already promising his daughter a trip to the Orient. Ruth had married the son of a missionary in Hong Kong, China. He and his wife had been back to the United States the year before Helene was born, and now since the death of their son they lived in the hope that Ruth would bring the children out to China for a few months' visit. Ruth had never seemed to recover from her sorrow, the first she had ever experienced, and her father and mother had consented to a long trip, hoping the ocean voyage would bring back the old pinkness to her cheeks.

"Well, laddie," Mr. Durant finally said, looking down into the Durant eyes, "mother says you have played hard today and you had better skip up to bed. Good-night, my son," and he reluctantly loosened his hold.

* * *

Mr. Durant was in his private office alone one morning. Several matters had been awaiting his arrival when he opened his desk an hour before. He was deep in study when a knock was heard at the door and a cablegram was handed him. It read: "Wuhu, China. Father Gleason sent to Wuhu station. Grayson had fall. Concussion of brain. Not expected to live. Doctor dare not operate, due to inadequate facilities. Ruth."

"Oh, my God!" he cried, more reverently than he had ever said it in any prayer meeting. "Save my boy's life." He buried his head in his hands and wept as a child. "Take away almost anything of mine, take—take—my last dollar, but don't take my boy. I couldn't bear it. And to think I refused money to the doctor of that station that would have saved my boy's life. I killed him by my own niggardliness. By refusing to help other men's children I have killed my own boy. God! but Thy punishment is quick and certain sometimes. Save him, only bring him back to me, I beg you, my [illegible] tiful boy. Why did it have to be [illegible]? If you will only give him back [illegible] I will build a hospital and give [illegible] the best of equipment"—Then [illegible] Durant in the loneliness of [illegible], without the glamour of applause [illegible] the approving nod of little Mrs. [illegible], made one more pledge [illegible] in humble [illegible]—"I will [illegible] whether he [illegible]—living—or dead. It is too late to save my [illegible], but my money shall save [illegible]. I've been keeping my money for my [illegible] and in doing that I have lost my [illegible], as well as been responsible for the [illegible] scores of lives. T[illegible]"—he continued in supplication—"the money is not mine alone. May I [illegible] ered trust only." [illegible] his [illegible] his partner [illegible] room.

It was about six weeks later. [illegible] had sufficiently recovered [illegible] home to the care of [illegible]. He lay patiently upstairs in [illegible] poster bed of [illegible] that overlooked the river.

When the small patient was [illegible] well out of danger Mr. and Mrs. Durant gave, in honor of their [illegible], a reception to the members of the [illegible] board and their wives.

Grayson loved company, and during the course of the evening he [illegible] to permit a few of the guests [illegible]. Some of the men, particularly [illegible] little boy, went with Mr. [illegible] room. Little Helene also sl[illegible] noticed.

The men were shocked at the [illegible] little face that peered out over the [illegible] sheet. [illegible]

[illegible]

Street Children of China

Ready to be moulded for vice or virtue by whatever hand takes them—unless they starve in the greatest famine of all history.

school teacher, but I want to give at least a tenth to benevolent work of all kinds hereafter."

The gauntlet had been thrown down.

"I should like to give in as great a proportion as a missionary with his meager salary," said the owner of the shoe factory. I'll make mine a fifth every year."

And thus were begun the dreams, later to become realizations, of better equipment in two mission stations, a marked increase in the minister's salary, a community work and worker provided for the south part of the town, below the hill, and a permanent scholarship fund to help college students. The individual giving promised to be even more far-reaching.

The men, in spite of their new enthusiasm, noticed the unnatural color in the patient's cheeks and advised leaving.

After they had left the room Helene stood on her tiptoes and leaned onto the bed as far as she could. "What's tivin', buvver?" she asked. Grayson explained as best he could to his little sister.

The nurse was anxious that her patient be alone as soon as possible and hurried Helene off to the nursery.

Grayson had a relapse that night, due perhaps, to over-excitement, perhaps to the long trip home. He lay once more in the balance between life and death. Alexander Durant spared a few hours each day at the office and the remainder of the time he hovered about the sickroom. Each day seemed to sap out a little more of the patient's strength till it seemed to the anxious grandfather that he would go mad.

It was about eight o'clock one morning. The night had been the hardest one of all, for the doctor had said the crisis would come within twenty-four hours.

Helene slipped into the room when the doctor entered. She, utterly unconscious of the darkness hanging over the household, put a chair carefully up against the wall. The family had not noticed her as they were absorbed in what the doctor had to say. She had something concealed under her apron. One of the nurses finally noticed her, and the others were forced to look up to see her trying to push a very small, white kitten into one of the boxes. "I's got ten kitties out in da barn, and so I fought I would give one away, den I'd be tivin' too," she explained to the astonished family.

Grayson turned slightly his white face up toward the protesting kitten on his missionary box and smiled for the first time in nine days.

"Our little patient is out of danger now," was the doctor's verdict.

Mondombe Rejoices

By E. R. MOON

WE are just finishing our first holiday season at Mondombe. It has been a great time. Friday, December seventeen, was the day set for the gathering, so the people from the farther outposts came and slept in the nearby villages on the night of the sixteenth. The next morning we sent large canoes to carry the people over who came from the towns across the river. While this crowd was crossing the river two other large crowds arrived by the two main paths leading from our back country and waited at the edge of the station singing. When they met they turned and went to the temporary tabernacle where we had a short praise service. And such a hand-shaking and rejoicing afterwards!

Sunday was a fine day with 350 in the station Sunday school and 339 in the village schools held in the afternoon.

There were meetings every afternoon and evening in the week getting ready for Christmas. Christmas morning at 4:45 the drums sounded the call to prayer and groups came singing from various directions to the tabernacle where the morning praise service was held. At nine o'clock the drums were sounded again and we gathered at the river where ninety-three were baptized into the name of their Lord.

At three-thirty we gathered again to praise the Lord in a thank offering. It was a glorious sight to see those who had come in from the outposts and had worked clearing off the land that week for a few pennies, come bringing those pennies, the first they had ever earned, as their offering. You forgot to note the absence of clothing for they seemed to be completely clothed in a radiance born of a newly found hope. The light of God's presence was surely in our little tabernacle that day.

At the evening service we had a stereopticon showing Bible pictures. It was with mingled emotions of awe and wonder that they watched these pictures thrown on the screen by means of a strong acetylene light. Sunday was a day of worship and Monday closed with the marriage of eighteen couples.

These simple people of the jungle are now going back to their villages. It has been a wonderful time for them. The simplest tools we work with are wonderful to them and having never seen anything but mud and bark huts in most of which you cannot stand up straight, you can imagine their amazement when they saw our house built of brick and lumber two stories high. Their verdict was that God had given all the wisdom to the missionaries.

When we came in May we had a membership of sixty. Now we have two hundred twenty-six. The possibilities of this field are only limited by the ability of the missionaries to take care of and superintend the work. We must have helpers soon to assist in training a native ministry that will keep pace with the growth. Such an opportunity as there is for life investment here! Builders, organizers, teachers, preachers, all are needed now.

During the last six months we have translated the Gospel of Mark into Ladia, the language of a large part of our district. What I count as one of the greatest joys of my life was the first time I read from this new translation in the church service and tried to speak to them in their own language. The radiant faces of those natives as they listened for the first time to God's message in their own tongue were very touching. It was an added joy to me to know that God had used me to deliver the first message of His that was ever given in this dialect.

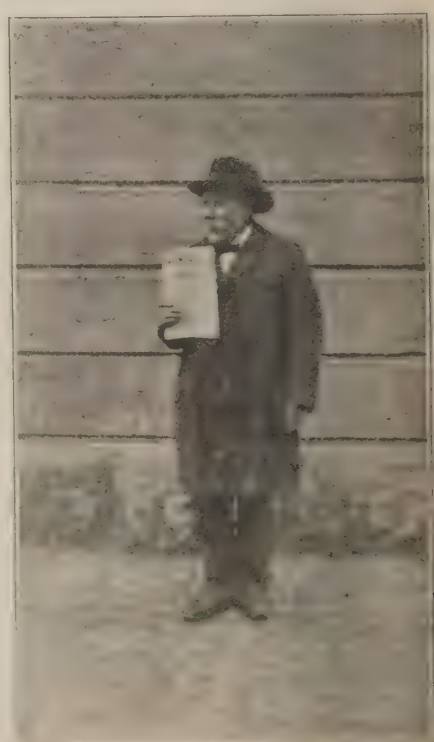
Thousands of villages are waiting for their first message. Other languages in our field are still without a written word. Why will you not come and share the labor and joy of this wonderful service for our Christ?

Mondombe, Coquilhatville,
Congo Belge, Africa.

An International Passport

AS President Burnham and R. H. Miller approached Copenhagen, Denmark, last summer, where they were to have conference with the little group of Disciples of Christ in that city regarding the work there and in all Scandinavia, they wondered how they were going to recognize O. C. Mikkelsen who was to meet them at the railway station. The same problem had been on the mind of Mr. Mikkelsen and he had ready a happy solution of it. Still perplexed the Americans got off the train and made their way through the dense crowds of the great station. Suddenly they recognized a copy of the August WORLD CALL beneath the smiling countenance of the man who was facing the incoming stream of passengers. There was no question about the identification. Hearty greetings were exchanged at once.

This same means of identification has been used in other parts of the world by international travelers. It is safe to say that no similar publication ever became so promptly and universally a household companion in any religious body as WORLD CALL has among the Disciples of Christ.



O. C. Mikkelsen, Copenhagen, Denmark

Beginnings of Brotherhood House

By KARL BORDERS

A Group of Children from the Brotherhood House, Chicago

ELECTRICIANS assure us that the heaviest pull on the current is when the motor is first turned on. After it is once smoothly running, its own momentum lifts a considerable part of the load. Certainly this principle worked with our beginnings at Brotherhood House and now, since we are at last under way, our gravest problem is to keep the increasing momentum from carrying us faster than we are able to travel with safety.

The very process of remodeling the building had its educational value, and provided ample practice in patience to prepare us for the trials to come. I came out of it prepared to indite an essay after the fashion of our times, under the caption, "Can Christians be Plumbers?" But in spite of Unions, city inspectors and the well directed pebbles of the young Davids on our street, we were able to open officially on November 27, within a remarkably few weeks of the time we had set in the innocent days when we knew not the modern laborer and all his ways.

From the beginning our labors had been eyed with suspicion by all our neighbors. We were strangers, which in itself is a damning bit of evidence of bad intentions. And, so, from orthodox Hebrew to Russian Bolshevist they looked out of their windows with eyes of more than curiosity.

So that first meeting was planned to give voice to a sort of declaration of intention. And as a part of the educational process, we arranged a good program and charged an admission as an earnest of the fact that we do not propose to pauperize but, having good things, bring them to the community and ask those who share them to also share the expenses. This meeting was for adults and we packed our little auditorium, gave them good music, some speeches that left no doubt in their minds as to who is running the institution, why we are running it and for whom, and sent them home without a man asking for a return of his price of admission, which we offered to the dissatisfied.

Our work has from the beginning been divided into two sections, the Social Center for work among boys and girls and the others of the community and the Russian Men's Club. We rightly anticipated that the task of the boys' and girls' clubs would be largely a matter of providing leadership. The youngsters of Chicago are club-wise, and we need only open our doors to secure all the material we can handle.

The opening night was a little more than two months ago. Since that time a number of things have been done, the bare recital of which falls short of the comedy and near tragedy which have been played around us.

Some of the same boys who threw stones through the windows and disturbed the public peace on that first night have come to play with Brown in the basement and to help us keep order at the Monday night movies.

Miss Deming has seen a group of tomboy girls, mostly Jewish, taking a basket of food to a Russian Gentile family.

A meeting in which John Johnson's very life was endangered by a radical crowd emboldened by drink, has made for us friends among the fair minded Russian men, and the Saturday evening gospel meetings are now orderly and well attended.

These are modern miracles picked at random from our round of daily experiences. And they come, we believe, in proportion as we are able to extend the circle of service in the footsteps of One who long ago hallowed the life of ministry.

There have been gray days, too, days when the clubs ran wild and the men doubted and passed us by, or days when the needs and open doors exceeded our poor ability to enter. But we have fortified ourselves from the start with the idea that the forces with which we work are life currents and are measured in years and generations. This is perhaps the reason we have turned, in our weekly workers meetings at times, to the Prophets and their long visions into the future.

But we are not turned to "other-worldliness" in our dealings in futures. There is scant comfort to a man with a quarter between him and starvation in an admonition to patience until he is permitted to work. We find it more to the point to give him a room and lend him a few dollars to help him over the rough place—and in the meantime we would not be Christian unless we were interested in the greater problems of finding some way out of conditions which make such troubles possible and frequent.

We regard our work as a distinctly Christian task and strive to keep that thought uppermost in our minds, whatever the particular thing may be in which we are engaged. We believe, also, that the most effective method of teaching is by example.

It is not probable that many of the Jews in the neighborhood will become nominal Christians through our efforts. But some of them whose most intimate contact with Christians has been in pogroms will readjust their estimates of Christian life because they know the men and women whom they meet here from day to day. And those to whom religion has meant only a form of oppression or, to use the phrase of the radicals, the "Opiate of the people," may, we hope, find here a religion that gives and asks not; one of active life forces and not an anesthetic.

So, when the boy or girl comes to a club he finds a Christian leader; when he comes to the library he finds a Christian who takes an interest in what he reads; when he comes to the movies he finds pictures which have been selected with some care by Christians; and the child in the kindergarten, whether he be Jew or Gentile, plays his morning away under the guidance of Christian leaders.

Likewise in our work with the men we have endeavored to make a feature of the closest personal contact possible between the Christians in our house and the

strangers who come to us to live in the house or to spend an evening in the reading room.

The other night we went a step further and gave a supper to which, in addition to all the men living in the house and the men in our night classes, we invited a number of our American friends from among the churches. The burden of every speech from both Russian and American was that all men everywhere, no matter how great the difference of opinion or belief, must learn to know each other and practice a larger measure of toleration. And to give point to the sentiment we had at the table varied political and religious beliefs represented and two nationalities which have not been on the closest terms of understanding. At the end the Russians sang a Russian song, then the Americans sang "America" with some of the Russians joining, and finally all symbolically joined hands in a circle as a farewell.

There was no lesson in civics during the evening, nor was there a sermon, but I am inclined to think that we had both good Americanization and good Christianization under way. All heartily voted to make the monthly Fellowship Supper an institution, and Russian and American women will prepare together next time a Russian vegetarian meal for our delectation.

We count not ourselves to have attained; we have but begun. But there is comfort in having set one's hand to the plow, though many a rough acre may stretch ahead to be turned. And there is greater joy still to recount, even so early, a bit of fruitfulness here and there.

As we seek to find personal contacts with those whom we would serve, so do we covet the personal interest of you who make it possible for us to work here. It is difficult to get anywhere without at least passing through Chicago. We suggest that you spend the time between trains at 1080 West 14th Street.

Chicago, Illinois.

United Christian Missionary Society

Home Missionaries

Alabama—Allen, Mr. and Mrs. Rufus, Lum; Brayboy, Mr. and Mrs. D. C., Lum; Franklin, I. C., Lum; Greep, J. Walter, Tuscaloosa; Harris, Miss Anetta L., Lum; Jordon, Miss Bettie Lou, Lum; Moore, Mrs. S. P., Birmingham; Omer, L. M., Gadsden; Williams, E. R., Matthews; McCorkle, R. E., Florence; Alderson, Thos., North Birmingham.

Arizona—Baillie, A. S., Casa Grande; Chelan. Fred, Chandler; Dunlap, R. E., Phoenix; Osborn, G. Edwin, Douglas; Radford, Chas. T., Willcox.

Arkansas—Fuller, J. H., Little Rock; Matlock, R. T., Evangelist; Patterson, Geo. W., Lonoke; Thompson, Frank, North Little Rock.

California—Bentley, W. P., San Francisco; Clubb, M. D., Pomona; Collins, Miss Fannie, Los Angeles; Hall, Mrs. W. R., San Francisco; Higgins, W. B., Alameda; Hutslar, Chas., Palo Alto; Anoura, K., San Francisco; Piper, Mrs. Ella Lee, San Francisco; Shimura, Mrs. K., Los Angeles; Shoptaugh, J. A., Elmhurst; Smith, Edgar Lloyd, Los Angeles; Tong, Lee, San Francisco; Wing, Mrs. Dora, San Francisco; Morgan, J. Lloyd, Vallejo.

Colorado—Baughman, Mrs. Martha, Denver; Cooke, H. R., Limon; Dean, Chas. L., Denver; Dudley, Leon S., Evangelist; Kuhn, Alfred O., Denver; Powell, E. A., Montrose; Williams, E. Lee, Sterling.

Florida—Dorsey, W. P., Arcadia; Gorsuch, Medary, Lake Worth; Harp, W. A., Evangelist; Ross, Minor J., Pensacola; Shellnutt, E. L., Bartow; Trout, Chas. H., Lakeland.

Georgia—Chastain, W. A., Columbus; Downey, Mrs. C. N., Atlanta; Mott, W. F., Waycross; Quick, E. B., Atlanta.

Idaho (South)—Ford, C. M., Claytonia; Shoemaker, B. F., Nampa.

Illinois—Borders, Karl, Chicago; Deming, Miss Beulah, Chicago; Johnson, John, Chicago; Kincheloe, Samuel C., Chicago; Nelson, Ralph W., Chicago, Rudy, J. M., Chicago; Wills, A. L., Chicago.

Indiana—Abernathy, Miss Mary E., Gary; Caplinger, Miss Cleo, Indianapolis; Carmichael, Miss Florence, Indianapolis; Cauble, C. W., Indianapolis; Christman, Miss Maggie, Indianapolis; Cook, Garry L., Indianapolis; Dameron, Mrs. Ida, Indianapolis; Herod, H. L., Indianapolis; Lee, Chas. O., Indianapolis; Peck, Mrs. Mayme C., Indianapolis; Rinehart, Miss Dorothy, Indianapolis; Tomes, O. E., Gary; Zerby, Rayborn L., Glen Park.

Iowa—Ross, Mrs. Elizabeth, Keokuk.

Kansas—Braden, Dr. Arthur, Lawrence.

Kentucky—Batson, Mr. and Mrs. Wm., Morehead; Burge, Jos., Louisville; Converse, Miss Bertha, Hazel Green; Converse, Miss Edith, Hazel Green; Early, Miss Virginia, Morehead; Fulbright, Miss Anne, Morehead; Hart, Miss Sara, Morehead; Hines, Miss Alice, Hazel Green; Hines, Miss Marian, Hazel Green; Humphrey, Miss Faith, Morehead; Lappin, Warren, Morehead; Lappin, Mr. and Mrs. W. O., Morehead; Lester, Miss Eva, Morehead; McClarvey, Prof. and Mrs. J. T., Hazel Green; Miller, Miss Bernice, Morehead; Nickell, M. C., Hazel Green; Richards, Miss E., Morehead; Showalter, Miss Lois, Hazel Green; Sinette, Miss Kate, Hazel Green; Tate, L. H., Maysville; Watson, Miss Carrie, Hazel Green; Whitenack, Miss Carolyn, Morehead; Irvin, W. S., Morehead.

Louisiana—Adams, I. E., Evangelist; Herbert, Evariste, Jennings; Rossman, G. R., Alexandria; Plunket, Thos. N., Crowley.

Maryland, Delaware and District of Columbia—Ehlers, Clifton S., Baltimore, Md.; Field, Frank M., Cumberland, Md.; Goodin, Robt., Washington, D. C.; Lutz, Henry F., Washington, D. C.

Michigan—Arthur, F. P., Ann Arbor; Cummings, C. W., Flint; Iden, Dr. T. M., Ann Arbor; Norton, F. W., Detroit; Pickett, C. E., Cadillac; Stamm, F. S., W. Jefferson Church, Detroit.

Minnesota—Bartlett, Frank S., Minneapolis; Caines, J. W., Audubon Park; Forster, Miss Ada L., Minneapolis; Knotts, Wm. H., Fairmont; Moss, M. M., Minneapolis; Willis, S. T., Duluth.

Mississippi—Anderson, Miss Anna, Edwards; Bebout, Mrs. C. V., Edwards; Bebout, D. R., Edwards; Blackburn, Mrs. Sarah A., Hermansville; Brown, K. R., Port Gibson; Brown, Miss Dorothy, Edwards; Evans, Miss Myrtle, Edwards; Evans, Mr. and Mrs. J. A., Edwards; Ford, B. F., Edwards; Franklin, J. C., Edwards; Gilbert, Miss Grace, Vicksburg; Hobart, Miss Ella, Edwards; Jacobs, Burnet L., Edwards; James, Miss Edna Mae, Edwards; Lehman, Mr. and Mrs. J. B., Edwards; Malone, Mrs. Josephine, Edwards; McCurdy, Miss Mabel D., Edwards; Mullendore, Miss Catharine, Edwards; Moss, P. H., Edwards; Page, Miss Rose L., Edwards; Rundles, Jas. J., Jackson; Teeple, Miss Beulah, Edwards; Thompson, C. C., Vicksburg; Townsend, Miss Lulu, Edwards; Slater, Mr. and Mrs. Hugh A., Edwards; Stiling, Miss Georgina V., Edwards; Delamere, Geo. E., Gulfport.

Missouri—Allegood, H. R., St. Louis; Damel, J. W., Jefferson City; Griffin, H. D., Columbia; Grubbs, Mrs. Rosa V., St. Louis; Mill, J. Stuart, St. Louis.

Montana—Barstow, H. F., Miles City; Carnes, Percy T., Lewistown; Benny, Chris J., Conrad.

Nebraska—Filson, Miss Jessie, Omaha; Myers, L. W., Irvington; Olmstead, H. L., Omaha; Rains, Paul B., Omaha.

New England—Brighton, Norman, Boston; Mass.; Miller, Thos., Haverhill, Mass.; Neal, Alfred C., Lynn, Mass.; Sterling, Chas., E. Machias, Me.; Webber, N. D., Bridgeport, Conn.

New Mexico.—Hearn, O. W., E. Las Vegas; Reasoner, N. J., Deming; Tomlinson, L. G., Tucumcari; Cooke, Homer F., Roy and Mills.

New York—Cadwell, H. W., Buffalo; Capentanios, Geo., Endicott; Couch, Leon H., New York; Dickens, Harold E., Rochester; Handzuk, S., New York; Higgins, F. A., Schenectady; Houston, J. D., East Aurora; Kemm, E. B., Brooklyn; Kreidler, C. M., Elmira; Laye, H. W., Cortland; McHargue, O. F., Dunkirk; Meir, W. T., Kensington; Merrill, Miss Bertha, New York; Moore, Mrs. Eda T., New York; Morris, Victor, North Troy; Page, Kirby, Brooklyn; Sala, J. P., Buffalo; Staub, Miss Katherine E., Buffalo; Van Dervort, Arthur, New York; Waterstripe, E. J., Richland.

North Carolina—Hall, P. B., New Bern; Jones, Claude C., Greensboro; Mayo, Louis A., Elizabeth City; Outlaw, C. F., Wilmington; Smith, A. O., Goldsboro.

North Dakota—Griggs, E. N., Fargo; Norton, Leon R., Rolling Green and Minot.

Ohio—Butchart, F. D., Cleveland; Davis, Richard H., Cincinnati; Jackson, C. M., Dayton; Reed, Wm. R., Cleveland.

Oklahoma—Goddard, Miss Adeline, Enid; Parsons, J. G., N. W. District; Smoot, Miss Maxine, Enid; Wells, R. B., Muskogee.

Oregon—Boyd, Jos., D., Portland; Case, Mrs., Portland; Dunn, R. L., Astoria; Esson, Mrs. Clara G., Portland.

Pennsylvania—Aldrich, Chas., Green Co.; Beckett, Miss Bessie, Coke Region; Chapman, D. Park, Pittsburgh; Gallaher, E. Z., Sheridan; Hanes, A. F., Fayette Co.; Holden, Frank B., Ridgway; Lunger, E. C., Williamsport; Manley, Ray G., Coke Region; Poffenberger, F. A., Waynesboro; Schultz, F. F., Canonsburg; Traum, S. W., Meadville.

South Carolina—MacDonald, D. S., Sumter; Mason, M. W., Batesburg.

South Dakota—McCluer, P. Meredith, Highmore; Osgood, C. B., Evangelist.

Tennessee—Bennett, Miss Mae Livingston; Blanchard, Miss Helen, Livingston; Burgess, Mr. and Mrs. T. M., Livingston; Cosby, Mrs., Livingston; DeMoss, Miss Edith, Livingston; Downing, Miss Bertha, Livingston; Garrett, Prof. and Mrs. L. E., Livingston; Gray, A. Preston, Murfreesboro; Hale, H. M., Chattanooga; Hancock, Lambreth, Livingston; Haskill, Miss Katherine W., Livingston; Jones, Miss Carter, Livingston; Martin, W. P.; Patterson, H. L., Kingsport; Randolph, Mrs. Mayme, Livingston; Sevier, Miss Lena, Livingston; Steliff, J. J., Cleveland; Sutherland, Miss Dora, Livingston; Tate, L. H., Clarksville; Thomas, Mrs. Lona, Livingston; Webb, Miss Beulah, Livingston; Wisner, Miss Oriole, Livingston; Wood, Miss Myrtle, Livingston.

Texas—Berry, Mr. and Mrs. C. A., Hawkins; Brewer, Miss Jane, San Antonio; Child, Mr. and Mrs. Elmer R., San Antonio (on furlough); Coss, Mrs. G. E., Hawkins; Cueva, Jose, Robstown; Ervin, Prof. and Mrs. J. N., Hawkins; Fern, Mrs. E. L., Hawkins; Frame, W. H., Brownsville; Fuller, Miss Mary Elizabeth, San Antonio; Fuller, Mrs. Z., San Antonio; Hendricks, Mrs. R. M., Hawkins; Hollingsworth, Mrs. S. V., Hawkins; Howard, Mr. and Mrs. Z. H., Hawkins; Hutton, S. W., Fort Worth; Jewett, Dr. Frank L., Austin; Johnson, Mrs. F. H., Hawkins; King, Mrs. Terry, Fort Worth; Kopp, Lewis P., Evangelist; Lohr, Mrs. Bertha F., San Antonio; McCloden, Miss C. E., Hawkins; Martin, Miss E. N., Hawkins; Penn, Mrs. J. B., Hawkins; Perkinson, S. D., North Waco, Riptoe, Mrs. Theo., Hawkins; Ross, Miss Ethel, Hawkins; Ross, L. B., Hawkins; Salinas, Julian, Lockhart; Smith, Harry G., Hawkins; Smith, Mrs. Lulu, Hawkins; Smith, Miss L. B., Hawkins; Uranga, Isaac S., San Antonio; White, J. E., Laredo; Young, Miss Harriet E., San Antonio; Ewell, A. E., Galveston, Central Christian Church.

Utah—Mellinger, W. L., Ogden.

Virginia—Bamber, R. J., Petersburg; Forrest, W. M., Charlottesville; Nunn, Miss Etta, Richmond; Thomas, Prof. and Mrs. Jas. H., Martinsville; Trout, Paul Morton, Richmond.

Washington (East)—Cannon, T. J., Republic; Kelly, Mrs. Louise, Spokane; Longston, John A., Chelan; McQuary, Marion, Spokane; Mitchell, Ernest I., Kennewick; Reynolds, H. J., Pullman; Roadruck, Roy K., Spokane; Simpson, Percy R., Deer Park.

Washington (West)—Dick, D. D., Bremerton; Doward, Z. O., Kent; Drill, Guy L., Mt. Vernon; Hanna, J. C., Aberdeen; Malley, James, Raymond; Mitchell, Ben N., Seattle, Reagor, W. F. Tacoma; Ryan, M. B., Yakima Valley.

West Virginia—Lindsay, J. D., Reynoldsville and Zeising.

Wisconsin—Bullock, J. H., Viroqua; McClure, H. W., Green Bay; McEathron, A., Island Lake; Marion, Leland L., Janesville.

Wyoming—Stout, C. G., State Evangelist.

CANADA

Alberta—Davies, Burton A., Calgary; Rhodes, J. M., Edmonton; Curtis, Oliver L., Lethbridge.

British Columbia—Ely, Marcellus R., Vancouver.

Manitoba—Kilgour, Hugh, Winnepeg; Linkletter, Isaac E., Winnepeg; Ross, Chas. M., Winnepeg.

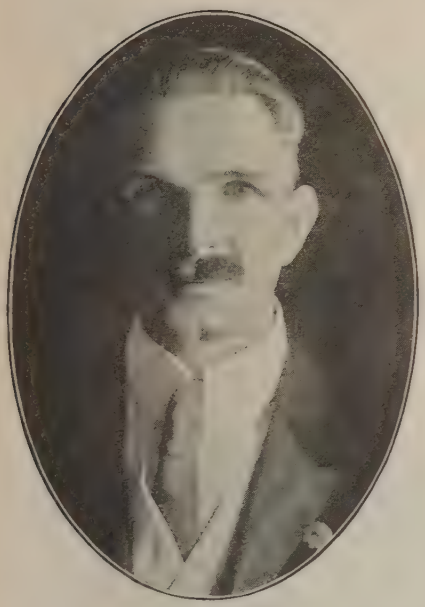
Maritime Provinces—Hodges, Arthur P., Halifax, N. S.

Ontario—Osborne, E. A., Windsor.

Saskatchewan—Kitchen, W. G., Saskatoon; Wells, John H., Regina.

A Church Building—Wrecked and Rebuilt

By A. P. HODGES



A. P. Hodges

THE history of the Disciples in this city can be traced back to 1837 when Ben Howard visited Halifax and found a small congregation wearing no name but the divine and holding no book or law but the Word of God.

In 1862 Dr. John Knox of Prince Edward Island became the settled pastor but when, owing to differences with a leading member over the question of weekly communion, he finally resigned, all the members with the exception of three, accepted the name of Clean Calvinist Baptist and adopted a new creed. Saul Mosher, John Matthias and Henry Carson continued steadfast in the "faith once for all delivered to the saints" and met in a school room every Lord's day to break bread and study God's Word.

Their numbers increased and in 1893 a new house of worship was dedicated. The work made steady progress for some time but again suffered through the exodus of a large number of the membership to the Golden West.

Then came the dark day of death and calamity, December 6, 1917, the memory of which will never be effaced from the lives of those who passed through its scenes of tragedy and horror. The majority of our members lived within the bounds of the devastated area. Nineteen adherents of the church lost their lives and many others suffered personal injuries and loss of property. Lack of space prevents a detailed description of every case but we might mention one or two cases.

Mrs. Totten lost father, mother, son, her married sister and her three beautiful girls (all members of the church); also their home which had been built and furnished for their son who had been married only a few months.

Brother O. Wallace lost his wife, while his little daughter Lou sustained the loss of an eye and her face was terribly cut, the scars of which will remain during life. He suffered severe injuries himself and all that remained of his property and grocery business, the fruit of a life of honest labor, was a heap of blackened ruins.

The church building, situated in the devastated area, was completely wrecked, and their pastor (though sustaining no personal injury himself) fled from the city. But those of the congregation who escaped rose nobly to the occasion. Brother Miles performed the last sad office for the dead. While engaged in this service an unknown sailor approached him and asked if he would also offer a prayer over the grave of his wife whom he was burying; thus instinctively does the heart of man turn to God in time of trouble. Mrs. Shepherd commandeered an auto and, filling it with bandages and antiseptics, was one of the first to reach the scene of disaster regardless of the warning of the naval and military authorities who feared another explosion from the Arsenal. Sisters Miles and Tulloch made a canvass of the members and ministered to them in their necessity.

Two weeks later the remnant of the congregation that were able to attend, met in the home of Brother Miles to break bread. The following week Brother Assiter (a former minister) came over from the Island and in the home of Brother Walker plans were made for the future. It was decided to make temporary repairs on the school room as soon as possible. Until this was done the members continued to meet in the home of Brother Walker. In April, 1918, the writer was asked to come and assist them and regular services were established once more. The small balance of money that remained after meeting the needs of the members and which had been raised by the efforts of Brother Assiter and by the voluntary gifts sent in, formed the nucleus of a building fund. Brother Miles entered into correspondence with the American Christian Missionary Society and in the autumn Grant K. Lewis visited Halifax, giving us great encouragement and promising that his Board, in conjunction with the Maritime Board, would assist in the support of the preacher. Also that he would use his influence with the Board of Church Extension to assist us with a loan and, if possible, with an outright gift. As the war was still in progress and local conditions prohibited the work of rebuilding at the time the congregation continued to meet in the school room until December, 1919. The expectation of some that with the close of the war prices would decline was not realized. Some were growing discouraged and ready to give up. At this critical moment came the cheering word that the Board of Church Extension would make us a loan of $7,500 and more than that were including us in their budget for a gift of $10,000. The building committee decided that the time had come for action. It was hoped to replace our old frame building with a brick structure but on enquiry as to cost we found it far beyond our means. The architect then submitted plans whereby part of our old building could be utilized. Tenders were called for and the prices ranged from $20,000 to $32,000. It was finally decided to do the work ourselves under the superintendence of a former member of the church. Work was commenced in January, 1920, and finally completed in November.

During this time we maintained our services in a small hall, very poorly situated and unsanitary, but the faithful members stood loyally by the work.

Owing to the abnormal rise in the cost of material and labor the cost far exceeded our expectations. It was the knowledge that when our work was completed we would be able to draw on our loan from the Board of Church Extension which gave us courage to go forward. In the meantime however our expenses had to be met every week and Brother O. Wallace, assisted by Brother Miles came nobly to our rescue. Brother Wallace pledged his personal credit to the limit and carried at one time over $8,000 liabilities. Only a few know of the days

The Rebuilt Church, Halifax, Nova Scotia

of unceasing anxiety through which this good brother passed during the closing months of 1920. But finally, when the work was completed and all requirements fulfilled, the promised loan was duly received. Once more the faith of those who had made great sacrifices for the work of the Master was rewarded.

This check arrived at a most opportune time; the firms with outstanding accounts were demanding payment, while Brother Wallace's notes at the bank fell due that day and they requested settlement.

The total cost of our building	$24,600.00
Received from the Halifax Relief Committee	4,000.00
From outside sources	4,600.00
Raised locally	5,000.00
Loan from Board of Church Extension	7,500.00
Leaving a balance debt of	$3,500.00

This balance Brother O. Wallace has kindly consented to carry.

The attendance at our services has increased about 50% since the reopening. We have a good Bible school with an average attendance of fifty-five; also a Mission Band, Woman's Missionary Society and Ladies' Aid.

The spirit of the church is optimistic, and those who have stood faithfully by the work during the trying times of the past three years are going forward with renewed faith and courage. We have an active membership of about fifty, among whom are to be found men and women of true steel. I might mention Brother Raimey as an example: This good brother, engaged in the soda-water business, lost his plant in the explosion and only after months of waiting was he able finally to replace his loss. He had just started up again when once more his property without insurance was destroyed by fire, yet he left the fire to prepare the Lord's Table according to his custom. He, also, with the assistance of two or three other brethren have undertaken the work of janitors thus saving the church a considerable sum of money.

I desire in closing, to convey to the Board of Church Extension the heartfelt thanks of our church. Without the timely assistance which they have rendered us the rebuilding of our church would have been an impossibility. We trust that some day we may be in a position to repay them in some small measure for the great service they have rendered to us.

Halifax, Nova Scotia.

Two Self-Explanatory Letters

Robert M. Hopkins

Mr. Marion Lawrance, General Secretary,
International Sunday School Association,
Chicago, Illinois.

My dear Mr. Lawrance:—

Your good letter of February 14 was duly received and submitted to the meeting of our Executive Committee on February 22. I am glad to report to you that the Executive Committee unanimously voted to allow Mr. Hopkins to take the position tendered him, and I am expressing to you the sense of honor which our Executive Committee and our Society feel in having Mr. Hopkins chosen for this responsible place. We trust Mr. Hopkins will be of worth to your Executive Committee as we feel sure in so doing he will reflect honor on our Society and the Brotherhood he represents. It is our desire to cooperate in the fullest way in these larger movements of the Kingdom.

With sincere regards, I am
Very cordially yours,
F. W. BURNHAM, *President.*

Mr. F. W. Burnham,
St. Louis, Mo.

My dear Mr. Burnham:—

You are aware that the International Sunday School Association and the Sunday School Council of evangelical denominations are in the process of merging into one organization. We had our first regular, annual, combined committee meeting in this city, February 8 and 9. There were many things done of very great importance, and the outlook, we are sure, is for an advanced movement all along the line. The spirit existing between the two Associations is brotherly and kind, and we are hoping that nothing will happen to mar this spirit.

One of the very important things that was done was the election of Robert M. Hopkins of your staff to the position of chairman of this great Executive Committee, composed of over 160 men, representing all of the denominations in the Sunday School Council and every state and province in North America. It is a most representative body made up of very choice men. Mr. Hopkins comes to the position as the fourth chairman of this committee during a period of forty years. The first chairman was B. F. Jacobs, who served from 1881 to 1902; the next W. N. Hartshorn of Boston, who served from 1902 to 1911; the next was Mr. Fred A. Wells, who served from 1911 up to the time of this committee meeting. Strange as it may seem, all three of these men were strong Baptist laymen.

It is an honorable and high position to which Mr. Hopkins comes. When his name was mentioned by the nominating committee, I was sitting not far from him, and he moved his chair up to me and said, "This is a mistake." Later he went before the committee and plead with them to change it, as he did not believe he should take the position. As a result of his words, the whole matter was referred back to the nominating committee, and they came in with another report later on re-affirming their first nomination. This was not done because there were not other good men in the field who were available; it was done because they wanted Mr. Hopkins.

I am writing to assure you that the members of the International staff and, I am quite sure, all of the territorial members of our committee are going to stand loyally by Mr. Hopkins and do our best to make his administration the very finest in the history of our Association up to this time. It is a place of influence and far-reaching benefit to all bodies of Christian people, as well as to the Sunday school cause generally. As you are his chief in your own organization, I am writing to express the hope that you will make it possible for him to render the largest service consistent with his duties to your body. There may be some duties of a somewhat detailed or clerical nature that others could handle and he be freed somewhat to give some time to this work. His duties do not require him to go anywhere at any time except as he helps to make the appointment, and the appointments of this kind are very few indeed. He and I are talking now of taking a trip visiting the chief centers where denominational houses are located, for the purpose of cultivating a friendly spirit and advancing the interests of our work.

It is a great compliment to your organization that one of your own number, and particularly a man who is as popular with us all as Mr. Hopkins, has been chosen for this place, and we firmly believe that the reflex benefits to the Sunday school work of the Christian Church will justify his appointment to this place.

Assuring you of our very best wishes for your success and for the success of the great work about which we have been speaking in this letter, I am,

Very sincerely yours,
MARION LAWRANCE.

Annuity Records Broken

ON March 15 the United Society issued its Annuity Bond No. 45 for $20,000. This is the largest annuity gift received since the organization of the United Society. One previous gift was for $5,000; another was for $12,000; another for $15,000. It now remains for some friend interested in the work to send a check for $25,000 in order to be at the head of the list.

When the Society began operations October 1, 1920, it set as its annuity goal for the first year the securing of One Hundred

SPOKANE UNIVERSITY

Annuity Gifts. The first six months is not yet past and 49 Bonds have been issued. In all probability the fiftieth will be issued before half of the year has gone.

The total amount received to date is $69,250. This is an average of $1,413 per bond.

Bonds have been issued for from $100 up to $20,000.

A number of the donors are people who held Annuity Bonds in one or more of the old Societies, but a large number of them have been new friends of the society who have taken out their first bond.

Some of the friends have written, asking if they could designate their Annuity gift to the different departments of the work of the United Society. This is permissible, and a number of gifts have been designated to the department in which the donor had a particular interest. However, many of the donors have taken out the bond without designation. In these cases the money will be used to support the whole work of the United Society at the death of the donor.

Friends who may be considering the Annuity plan should remember that Annuity Bonds are non-taxable; that they pay six per cent to those over fifty years of age, and that the annuity is sent every six months without notification.

For an interview, literature, application blank, etc., address

UNITED CHRISTIAN MISSIONARY SOCIETY,
1501 Locust Street, St. Louis, Mo.

These All Died in the Faith

J. A. Beaton, minister, January 10, 1921, Indiana, Pennsylvania.

Mrs. Ella Stonebraker, February 23, 1921, Cantril, Iowa. President of the Woman's Missionary Society during its first five years.

Mrs. J. F. McCartney, February 5, 1921, Ottumwa, Iowa.

Mrs. M. J. Wilkinson, December 4, 1920, Belhaven, North Carolina, age 80.

Mrs. Henry Tuten, December 8, 1920, Belhaven, North Carolina, age 28.

Oddie R. Maddux, December 27, 1920, Streator, Illinois, age 31. Church elder and prominent worker.

Mrs. Susan Hewitt Knowles, February 4, 1921, Cleveland, Ohio. Served forty-four years with her husband in the ministry.

Mrs. H. H. Smith, January 3, 1921, Lyons, Indiana, age 39. A charter member and organizer of the Woman's Missionary Society and an active worker in church and Sunday school.

Lucy E. Hague, Kellerton, Iowa, January 17, 1921. A faithful member of the Woman's Missionary Society.

Mrs. F. M. Dodge, February 21, 1921, Vandalia, Missouri. A life long member of the Woman's Missionary Society.

G. D. Sellers, veteran minister, March 15, 1921, Colorado Springs. Burial at Jewell, Kansas.

Champ Clark, March 2, 1921, aged 71 years. Member of Congress for twenty-six years. Speaker for eight years; home and burial, Bowling Green, Missouri.

The Campbell Club of Yale

Front Row, Left to Right: D. C. Troxel, J. D. Armistead, Lawrence Dry (Pres.), Prof. J. C. Archer, W. E. Powell (Sec.), H. D. Smith; Second row: L. W. Stalnaker, W. S. Collins, B. F. Leach, L. C. Schroeder, J. H. McCallum, F. J. Stephens, O. J. Goulter, E. F. Nauss, D. A. McGavran; Third Row: W. A. Knight, E. E. Cummins, J. G. Ulmer, W. E. Couch, R. O. Harpole, L. A. Brumbaugh. Several Absent.

Disciples in the Yale Divinity School

THE Campbell Club of Yale is an organization of students in the Yale Divinity School. Its purpose is to provide a fuller fellowship among the Disciples of Christ in the school than would otherwise be possible and to keep all in touch with the brotherhood. Occasionally brotherhood leaders address the Club.

Ever since the year 1881 when the Club was founded there have been Disciple representatives in the student body of this old established seminary. There are now over one hundred fifty Disciple graduates, some of them filling important pulpits and offices in the brotherhood. As many as one hundred have gathered at the Yale Alumni dinners at our national conventions.

This year the Disciples have the largest representation in the Divinity School of any religious body. There are twenty-six enrolled. At least thirteen are preaching for nearby churches. Professor Archer of the Department of Missions is the Disciple representative on the faculty. He has a friendly interest in the students and serves as adviser in any peculiarly Disciple problems that may arise.

Our students maintain a high general average of scholarship. When the last scholarships were granted by the school on the basis of the standard of work done six, out of a total of twenty, went to Disciples and the only colleges having more than one representative on the scholarship lists were Disciple schools—Cotner and Phillips.

The men who are in the Divinity school now are from the following of our church schools: Butler, Cotner (4), College of Missions, Christian, Drake, Eugene, Hiram (3), Johnson, Phillips (4), Transylvania.

WILFRED E. POWELL.
Secretary.

Women's Missionary Societies and Circles

Program Helps

Bible Study

As World Call goes to press, word has come from Mrs. Payne of the passing of her only brother in Cincinnati, at whose bedside she has been for several days. She had been planning to prepare the devotional study for June which might bring to a fitting close, the series of studies on the Bible translations in mission lands. In looking over the bound volume of the "Missionary Tidings" for 1910-1911, we came across an article written by Mrs. Payne, entitled "Universal Bible Translation." It seemed a most fitting close to this special series of studies in which Mrs. Payne has been so much interested and we are using it just as she wrote it eleven years ago.

FOR as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing; and all the trees of the field shall clap their hands.

Instead of the thorn shall come up the fir-tree; and instead of the brier shall come up the myrtle-tree: and it shall be to Jehovah for a name, for an everlasting sign that shall not be cut off.

—*Isaiah* 55:10-13.

IT is a very interesting fact that the work of translating and sending forth the Scriptures began where missions to the heathen were first established, in the city of Antioch. One of the questions the apostolic church had to decide, was whether the New Testament was to speak out the one truth in whatever language the believers in it spoke, or whether that truth was to be buried in the sacred grave of the one and only language in which the church had received it. The answer to this question was demonstrated in the translation of the Scriptures into Syriac in the second century. From that day to this, one of the first great principles of missionary work has been, that every people among whom the gospel is preached shall have the printed Word in their own hands to read for themselves. That this was the divine plan is shown by the testimony "that no triumphs of missionary work can tell such thrilling stories as the stories of the circulation of God's Word."

There is no more interesting or inspiring history than that of the translation of our own English Bible. If our people only understood something of what it cost in suffering and martyrdom they would love and prize it more.

Dr. Dennis says: "In the sphere of Biblical scholarship as translators and expositors of God's Word, missionaries have rendered perhaps their crowning service to humanity." The Bible can find its way where the foot of the missionary cannot go. There are doubtless many in heathen lands reading the Bible who have never heard a word from the lips of a missionary. This is the age of Bible translation. At the beginning of the nineteenth century there were about fifty translations in existence. Of these only thirty-five were in living languages, and not the entire Bible in all of the number. The total number in 1905 was four hundred eighty-two! It can be said that nearly all the great languages of the world now have the Bible translated into them. By great languages are meant those that are spoken by ten millions of people or more. We may confidently believe that seven-tenths of the human race have the Scriptures translated into their own tongues.

These statements do not take many words, but would that we might understand in some degree of fullness the intellectual attainment, the toil and sacrifice necessary to translate the Bible into four hundred different languages in the short space of one hundred years. But this Bible has not only been translated. It has been printed by the thousands and sent broadcast over the world. The printing press has always followed the work of the translator. In Japan alone it is estimated that since 1872 two million copies of the Bible have been circulated. It has become a proverb that the Bible is the most translatable of books. This does not mean that its translation is easy. We all know the difficulty of translating a foreign language into our own tongue. Think of the difficulty of translating the Bible into languages which have no words to convey the ideas of spiritual truth! Nor is this all. Out of the translations of the Scriptures now existing in living languages not less than two hundred nineteen have been made in languages which have been reduced to writing for that purpose within the past century! Does not civilization owe an unspeakable debt to the missionary? It is difficult to learn a foreign language even with the perfect helps afforded by our great schools. To learn an unwritten language, without the help of grammar, dictionary, teacher or interpreter seems an impossible task. The missionaries of the Cross have not only done this, but they invented alphabets, reduced languages to written form and provided grammars and dictionaries. This makes literature and education for the people a possibility.

What has been the vision to encourage such patient, arduous toil; what the promise that has cheered and inspired on to victory? The vision of the Word of God in the hands of every man for whom Christ died, and the everlasting promise of the Father, "So shall my Word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

ELLIE K. PAYNE.

JUNE

The Bible and the Nations—Japan

MUSIC.
PRAYER.
BUSINESS.
DEVOTIONAL PERIOD.
- Song.
- Bible Study.
- Prayers.
  - That the Disciples of Christ may worthily represent Him in Japan.
  - That the People of Japan may respond to the Teaching of the Bible.

SONG.
TALKS OR PAPERS.
- Translations of the Bible in Japan.
- Teaching the Bible in Japan.

ECHOES FROM EVERYWHERE.
HIDDEN ANSWERS.
SONG.
BENEDICTION.

PROGRAM HELPS:

Leaflets: Translations of the Bible in Japan, 5 cts.;
Teaching the Bible in Japan, 5 cts.
Special Article, "The Bible in Japan," WORLD CALL for May.

Headquarters Notes

FROM March 29 through April 1, the mid-year Conference of Field Workers was held in St. Louis, Planters Hotel. There was a registration of 128, with a general attendance of about 140. In this group were national, regional and state secretaries, both men and women, Sunday school and Christian Endeavor workers, representative college men, city missionaries and general field workers. The three days were given up to the discussion of such themes as Recruiting for the Ministry, the Five-Year Campaign for Evangelism, Co-operation Among Ourselves and With Others, Financing the Work, and the Underwritings. There were separate conferences during the period for special groups such as state secretaries, secretaries of women's work, field workers under the religious education department, college presidents and city missionaries.

The great problems of the work were freely discussed and out of the conference grew earnest and promising conclusions on all the questions presented before the conference.

* * *

The Underwritings Campaign is on! This means that the Headquarters force and state officers, both men and women, will be almost constantly afield during April and May.

The following is the general schedule of chairmen for the different sections of the country:

W. F. Turner—the Northwest
C. M. Rodefer—California and Arizona.
C. L. Dean—Rocky Mountain section.
M. M. Moss—North Central section.
O. L. Smith—Nebraska.
John H. Booth—Iowa.
A. D. Harmon—Kansas.
Milo J. Smith—Oklahoma and Arkansas.
F. E. Smith—Texas and Louisiana.
J. A. Serena—Missouri.
Robert M. Hopkins—Wisconsin and Michigan.
H. O. Pritchard—Illinois and Indiana.
I. J. Cahill—Ohio.
G. W. Muckley—Kentucky.
J. H. Mohorter—Southeast.
Grant K. Lewis—Northeast and East.
Cloyd Goodnight—Pennsylvania and West Virginia.

* * *

Mrs. Anderson is spending the month of April in the West and Northwest in conferences with state secretaries and state boards regarding plans for the new year's work.

* * *

The latest word from Mrs. Atwater was sent from Panama, where she was awaiting her ship, the Santa Teresa, which will take her to South America. With her are her sister, Miss Robison, and Mr. Inman. They were to sail through the Panama Canal to the west coast of South America, visiting first in Lima, Peru, Valparaiso and Santiago, Chili, going from there across the Andes to Buenos Aires. They were hoping to reach Buenos Aires by April 13. Mrs. Atwater reported that sea and sky had been kind to them and that the sea voyage had been very restful.

* * *

The new Circle program, "A Circle of the Globe," will be from press about April 20. This has been eagerly awaited for many months.

* * *

There is much interest in the Missionary Education Department over the schedule for young people's summer missionary conferences, in which the United Christian Missionary Society is cooperating in formulating programs and plans. The following is the schedule already arranged:

William Woods College, Fulton, Missouri, June 6-12.

Lexington, Kentucky, June 14-22.

Eureka College, Eureka, Illinois, June 27—July 4.

Spring Park, (Tipi-Wakan Lake) Minnesota, July 4-11.

Santa Monica Beach, California, July 4-11.

Lake View Assembly, Enid, Oklahoma, July 24-31.

Crystal Beach Christian Assembly, Frankfort, Michigan, August 1-6.

Bethany Park, Indiana, August 8-14.

* * *

Neil Madsen of Pendra Road, India, who, with his family has just returned for his furlough period, has been spending some days at headquarters in conference with the secretaries.

* * *

Mrs. Cunningham is in the South, until the middle of April attending conferences in Livingston and Knoxville, Tennessee, on mountain work, and a conference in San Antonio, regarding the Mexican work.

Every woman in a missionary society ought to be deeply interested in the two new books, just from the press—*Pioneering in Tibet* by Dr. Shelton and *Dad's Letters on a World Journey* by Bert Wilson. Further notice of them will be found in another part of the magazine. Both books will give added inspiration for missionary service.

* * *

Be sure to read page 1.

Miss Nora Darnall, for some years secretary of boys' and girls' work in Indiana, has become the new national superintendent of boys' and girls' work. About the middle of April she will come to headquarters bringing with her *King's Builders*, which will be published hereafter in St. Louis. Miss Darnall comes to the work after a long experience which especially qualifies her for national leadership.

Echoes from Everywhere

A Cable from Africa

Announces the birth of a son Paul, February 18, to Dr. and Mrs. Ernest B. Pearson of Mondombe, Congo Belge.

Chinese Christian Institute, San Francisco

You will be glad to know that we had a beautiful baptismal service here in the Chinese Institute last night. Eleven were baptized—two women and nine men. One of the women is a grandmother. We feel very happy to see the fruit of consecrated effort on the part of our faithful workers. We now have a boys' club with an enrollment of 65, ranging from 9 to 14 years old. We are using the gymnasium to good advantage. The Sunday school averages in attendance over 60. Everything is encouraging except that we need more workers badly. Let us not rest until the great need is met.

Brother Kawai told me a week ago that there have been fifteen conversions in the Los Angeles Institute in the last few weeks—twelve coming at one service.

M. D. CLUBB.

Two Important Days In Canada

"Dominion Day," July 1, dates back to 1867 when, by the Act of Confederation, the three Provinces of Nova Scotia, New Brunswick and Quebec united under the name of "Dominion of Canada," which marks the beginning of their history as a "Nation."

"Victoria Day," May 24, is kept to honor the memory of Queen Victoria, perhaps the most popular Sovereign in all the history of the British Empire. It was she, who being interviewed by a foreign envoy as to the secret of Britain's greatness—gave to each of them a copy of the Bible as her answer. MRS. M. V. ROMIG.

The Indian Mission

The girls' dormitory is nearing completion and will be an ideal home and school for ten girls. The excavation is being made for the administration building which provides for offices and the home and school for more than 40 boys. The two buildings will cost over $30,000 and will be ready for occupancy this fall.

Stwire G. Waters, 78 years old, head chief of the Yakimas and a member of the board of directors, in expressing his interest to W. A. Moore, newly elected president, said, "I have five grandchildren, (three boys and two girls), six grandnephews and six grandnieces. I want them all in this school to learn the Bible and all good things. Then I will be ready to go on." He came thirty miles to attend the board meeting and went the same distance to be with the board on an inspection trip to the mission. On both trips he had the care of the five grandchildren.—*Christian Church Bulletin*, Yakima, Washington.

"Tibet Must be Evangelized"

In the school in Batang, James C. Ogden writes, they are training boys and girls for Christ. They are being trained as evangelists, teachers, doctors, cobblers, weavers, tailors, printers, typists, accountants, gardeners—according to their natural ability and as success is manifest. Some have been in school from six to ten years and the transformation has been wonderful. Here lies a great task, adds Mr. Ogden. At the ages of sixteen to twenty, these pupils should be and must be given a chance to earn while they learn and thus be saved to the work of the Master. Many have already become Christians and many more will if they are put

(*Continued on page 59*)

Hidden Answers

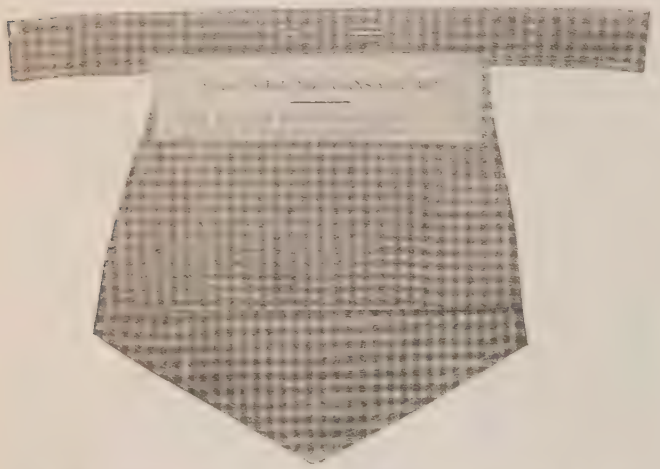
1. What is the special campaign during April and May?
2. Who is the new superintendent of Boys' and Girls' Work?
3. What is the newest home missionary work undertaken by the United Society?
4. What is the solution of church finances?
5. Who has just begun new work in Mexico?
6. Where can the nations of the world meet?
7. What two new books are just from press?
8. How many women did the Flanner House help last year through its employment department?
9. How big is genuine Christianity?
10. What special offering is taken on the first Sunday in May?
11. To whom must the missionary give place more and more?
12. What was the cause for Mondombe's rejoicing?
13. Who recently received a decoration? Why?
14. What will kill the germs of unrest and evil?

Extry! Extry!

Stewardship and Tithing Program Abandoned

OUR apologies to the church oyster. We thought we had him out of business, but pride goeth before a fall. Was tithing the "way out"? Enter now the man with a wide girth and the church treasury is full, yea its cup runneth over.

Behold the picture below of a lilliputian checkered apron.



Having looked upon this new creation, the handiwork of some modern Dorcas, read below the fantastic outburst of poetic imagination. Note how those lines limp on rhythmic feet:

What Will Your Answer Be?

This neat little apron is sent to you
And this is what we wish you'd do:
The little pocket you plainly see,
For special purpose is meant to be.
Now measure your waist inch by inch
And see that the measure does not pinch,
For each small inch you measure around
In the pocket put a penny sound.
The game is fair you will admit,
You "waist" your money, we pocket it.
And the money the pockets so freely pay
For the Christian Church
Will be used in the wisest way.

Has Shakespeare or Milton or Dante ever produced lines such as these? Did you notice the headline, "What Will Your Answer Be?" This, as Mr. Bryan would say, is the "paramount issue."

"Brother ———," said a wide-awake lady to a traveler who had stopped for breakfast at a wayside inn, "we haven't measured you yet for an apron." He was a girthy man and his exchequer was diminished by the sum of 41 pennies, it being the number of inches around the belt. The measurement was taken before breakfast which was a case of shortsightedness, and a desire for immediate gain. A missionary accompanying Brother ——— on the trip gave an extra two bits and carried away the apron as a souvenir, hence the above photograph of the real thing, with the poetry thrown in.

(Time. First week in March, 1921. Place. Somewhere east of the Rockies, south of the Mason and Dixon line, and west of the Appalachians. Further details say not.)

Let us now analyze this new panacea for our financial ills. Take the poetry for instance. What new heights may be reached! What a theme for the Sylvesters of the younger set! No longer clouds, dreams, blue sky, fancies and fantasies. Beef, girth, belt, equator, fat. How easy it will be!

A Christian had a large equator,
Enlarged it eating Irish 'taters,
A sacrificial spirit felt,
Increased four inches 'neath the belt.
"Bring on the tape," the women cried,
The man coughed up and then sub-sighed.
Or
In the church's money pinch
Lengthen out your belt an inch
Lift a penny, never holler
Hundred pennies make a dollar.

Think also of the evangelistic possibilities of this new order. Each one win one, but let that "one" be a fat one. The fats are to have their innings at last, and in the sanctuary at that! For is not the fat man's circumference seven inches larger than the lean man's? What possibilities here for a Billy Sunday campaign.

Dear Billy:

Our church has adopted the fat man's financial plan. Please have all men of ponderous rotundity sign a card of preference for the Christian Church. The Methodists and

(*Continued on page* 56.)

Contributions to the Famine Relief Funds

Through the United Christian Missionary Society

CHINA RELIEF

Alabama: Birmingham, Mrs. J. E. and John and Robert Hollingsworth, $2.00; Hartselle, First Sunday School, $13.02. **Arizona:** Casa Grande, A. S. Baillie, $10.00; Lowell, Mr. and Mrs. Grant Morris, $3.86. **Arkansas:** Ft. Smith, Mrs. F. E. Babcock, $25.00; Ft. Smith, Mrs. D. M. McGraw, $2.00; Jonesboro, First Sunday School, $9.00; Little Rock, Wright Avenue Sunday School, $2.00; Russellville, Sunday School, $10.00; **California:** Berkeley, Mrs. C. S. Miller, $5.00; Covina, Church, $10.00; Dinuba, Church, $150.00; El Monte, Mrs. R. G. Klingerman, $15.00; Geyserville, Church, $35.00; Glendora, Church, $1.00; Inglewood, Woman's Sunday School Class, $6.00; Lancaster, Calif., Mr. and Mrs. W. G. Goodner, $5.00; Los Angeles, Sarah E. and Gurtha Russel, $25.00; Los Angeles, Louisa Burns and Lydia Littell, $5.00; Los Angeles, Mrs. F. R. Nagel, $5.00; Mountain View, Palo Alto Church, $79.54; Pomona, L. Bentley, $335.00; Pomona, Margaret Davis, $10.00; Pomona, Miscellaneous, $9.00; Pomona, Miscellaneous, $9.00; Pomona, Woman's Missionary Society, $100.75; San Francisco, West Side Church, $132.88; Santa Monica, Co-Workers Sunday School Class, $5.00; Bakersfield, Irene D. Payne, $25.00; Fresno, Loyal Bereans and Faith Circle Sunday School Classes of the First Church, $33.50; Stockton, Mrs. Anita Donaldson, $2.00. **Colorado:** Canon City, Church, $25.00; Colorado Springs, E. Hall, $2.00; Grand Junction, L. S. Dudley, $20.00. **Connecticut:** New Haven, Bethany Church, $20.00. **Florida:** Ft. Pierce, Church, $15.00; Ocala, Church, $25.00. **Georgia:** Macon, First Woman's Missionary Society, $15.00; Scott, Emma Sloan, $10.00. **Illinois:** Broadwell, Ill., Church, $20.00; Canton, Church, $10.00; Decatur, Mrs. Lula Lighthall, $10.00; Du Quoin, Sallie B. Holladay, 10.00; Eureka, Mrs. Emma C. Ewing, $10.00; Hoopeston, W. P. Pierce, $100.00; Jacksonville, C. Balman, $2.00; Jacksonville, Central Woman's Missionary Society, $30.00; Litchfield, Union Avenue Christian Endeavor, $16.25; Monmouth, Goldbrook Church, $25.00; Moroa, Sunday School, $18.00; Pontiac, Woman's Missionary Society, $26.00; Quincy, Church, $38.21; Springfield, West Side Sunday School, $72.00; Westervelt, Woman's Missionary Society, of Brunswick Church, $11.35; Albion, Church, $14.90. **Indiana:** Brownsburg, Myron Adams, $47.20; Burney, A Friend, $5.00; Ft. Wayne, Mrs. Frank H. Hobbs, $10.00; Hall, Woman's Missionary Society, $44.29; Indianapolis, Bethany Sunday School, $1.00; Indianapolis, North Park Church, $84.17; Indianapolis, Englewood Sunday School, $162.12; Kokomo, South Side Ladies' Aid Society, $15.00; Martinsville, Mary Yager, $5.00; Noblesville, Refuge Sunday School, $95.00; Pine Village Sunday School, $12.22; Pine Village Ladies' Aid Society, $5.00; Pine Village Woman's Missionary Society, $6.60; South Milford, Woman's Missionary Society, $3.19. **Iowa:** Bedford, Church, $21.00; Des Moines, Capitol Hill, Woman's Missionary Society, $30.00; Fairfield, Iowa, Church, $47.38; Monteith, Church, $5.79; Muscatine, Mrs. A. C. Stevens, $10.00; Red Oak, Woman's Missionary Society, $26.00; Sioux City, Wm. E. Lindenmeyer $10.00; Valley Junction, Sunday School, $68.51. **Idaho:** Rupert, Young Woman's Mission Circle, $22.50; Grangeville, Mrs. O. L. Chase, $2.50. **Kansas:** Clearwater, Mrs. W. H. Ferrson, $7.00; Columbus, Mrs. Oscar Crane, $10.00; Ft. Scott, Sunday School, $26.00. Ft. Scott, Woman's Missionary Society, $25.75; Greenleaf, Byron E. Young, $5.00; Goodland, Mrs. Ross Price, $6.00; Lebo, First Church, $100.00; Reserve, Sunday School, $43.45; Troy, Misc. (Lyceum Course), $54.75; Prodonia, S. S., $2.00; **Kentucky:** Erlanger, John Schmidt and Fannie and Maude Tate, $25.00; Ellston, Woman's Missionary Society, $25.50; Falmouth, Church, $145.00; Glasgow, Mrs. E. G. Dickinson, $5.00; Hazel Green, Sunday School, $1.60; Hodgeville, P. C. Nichols, $2.00; LaGrange, C. E. Railey and wife, $6.00; Lexington, Macedonia Mission Band, $25.00; Morehead, C. E. (Morehead Normal) $12.00; Morehead, L. F. Robbins, $5.00; Mt. Sterling, Corinth Woman's Missionary Society, $10.00; Stanford, Church, $40.50; Winchester, S. S. (First) $100.00; Winchester, Mrs. N. P. Van Meter, $100.00; Winchester, N. P. Van Meter, $50.00; Winchester, Mrs. Guy Dewitt, $2.50. **Louisiana:** New Orleans, Miss L. D. Boyce, $10.00. **Missouri:** Butler, Mrs. Agnes West, $5.00; Butler, Mrs. C. K. Miller, $10.00; Butler, Mrs. Mattie Lindsey, $5.00; Hannibal, Sunday School, $55.20; Jefferson City, Church, $10.00; Lafayette Church, $81.00; Louisiana, Sunday School, $10.00; Maysville, First Church, $450.00; Mokane, Mrs. Ora Rogers, $5.00; Montgomery City, Public School, $5.00; Parkville, Mrs. R. Nicholson, $25.00; Salisbury, Church, $100.00; Sedalia, Ladies' Aid Society, $31.00; Steffenville, Church, $22.67; Sturgeon, F. E. Powell, $5.00; St. Louis, Union Avenue, Church, $20.00; St. Louis, Helena Gilbert, $10.00; St. Louis, Mrs. J. M. Stearns, $10.00; St. Louis, First Church, $20.00; Thompson, Mrs. Bert C. Burey, $5.00; Troy, Sunday School, $26.78; Warrensburg, Church, $50.50; Warrensburg Sunday School, $50.50. **Michigan:** Detroit, A. Friend, $1.00; Spencer, Sunday School, $14.17. **Minnesota:** Minneapolis, Auburn Park Church, $15.00; Minneapolis, Minnehaha Church, $25.00;

Minneapolis, Minnehaha Sunday School, $10.00; Minneapolis, Lula G. Slack, $10.00. **Montana:** Whitehall, Woman's Missionary Society, $11.00; Lewistown, Sunday School, $5.25. **Nebraska:** Ashland, Sunday School, $29.08; Clearwater, Woman's Missionary Society, $5.96; Cozad, Ladies' Aid Society, $25.00; Cozad, Woman's Missionary Society, $25.00; Edison, Smiths Paine, $10.00; Lincoln, Mrs. N. K. Griggs, $25.00;North Platte, Woman's Missionary Society, $10.00; Omaha, First Church, $53.70; Omaha, First Church, $80.67; Peru, Triangle, $6.00; Valparaiso, Mrs. Lena S. Ettleman, $5.00. **New York:** Bedford Hills, Dunkirk Church, $25.00; Cato, Church, $12.50; Cato, Mr. and Mrs. Howard Murphy, $5.00; Lawrens, Mrs. E. P. Ireland, $5.00; New York, Disciples Community House, $6.50; New York City, Loyal Workers' Class, Second Church, $56.75; Central Church, $36.87; Tonawanda, First Church, Ransom Class, $20.00. **North Carolina:** Asheville, C. B. Balser, $5.00; Asheville, Woman's Missionary Society, $6.00; Asheville, M. W. Williamson, $5.00; Asheville, Miscellaneous, $10.00; Ayden, Church, $102.00; Greensboro, Church, $166.01; Robertsonville, Triangle, $5.00; Wilson, Mrs. M. E. Brown, $20.00. **Ohio:** Ada, Church, $35.00; Alliance, Laura McClure, $5.00; Alliance, Mrs. Vesta Lozier, $5.00; Barnesville, First Church, $85.00; Bedford, Sunday School, $51.65; Bellaire, Sunday School, $137.27; Bridgeport, Church, $32.76; Bridgeport, Sunday School, $34.43; Bryan, Church, $12.23; Canton, First Church, $11.41; Cincinnati, A Friend, $1.00; Cincinnati, Clara E. Sebastian, $25.00; Cincinnati, Woman's Missionary Society (Evanston church) $86.01; Clarksville, Church, $47.00; Cleveland, Mrs. Will G. Guenther, $5.00; Cleveland, Laura T. McGowan, $10.00; Cleveland, F. F. Skeel, $10.00; Cleveland, Lockwood Church, $51.00; Columbus, A Friend, $5.00; Dayton, West Side Church, $32.08; Dayton, Hallie Levering, $10.00; Flushing, Sunday School, $7.62; Fostoria, Church, $19.75; Garrettsville, Community Circle of the United Church, Disciple, Baptist and Congregational, $27.03; Garrettsville, Mrs. M. E. Baker, $10.00; Hiram Church, $78.79; Hiram, Church, $50.00; Massillon, First Church, $57.52; Mt. Healthy, Church, $12.55; Niles, Mineral Ridge Church, $25.00; Sebring, Church, $68.60; Unionport, Woman's Missionary Society, $41.00; Walnut Hills, Sunday School Class, $1.00; Wooster, Church, $92.58; New Lexington, A Sympathizer, $10.00. **Oklahoma:** Norman, Church, $185.01; Pond Creek, Church and Sunday School, $141.25; Prague, Church, $9.00; Skiatook, Sunday School, $25.00; Tulsa, Mrs. R. A. Mingle, $2.50. **Oregon:** Albany, Church, $91.00; Portland, Mrs. Julia McDaniel, $25.00. **Pennsylvania:** LeRoy, Sunday School, $5.68; Monessen, First Woman's Missionary Society, $25.00; New Kensington, First Sunday School, $35.22; Pittsburgh, Knoxville, Church, $62.83; Pittsburgh, Knoxville, Sunday School, $45.00. **South Carolina:** Holly Hill, Bethany, Woman's Missionary Society, $6.25. **South Dakota:** Aberdeen, A Friend, $10.00: **Texas:** Clarendon, Sunday School, $27.65; Dallas, South Dallas Church, $5.00; El Paso, First Church, $100.00; Ennis, Mrs. L. E. May, $10.00; Floydada, Church, $53.00; Ft. Worth, University Church, $5.00; Ft. Stockton, Susan Williams, $10.00; Garland, Circle, $5.00; Hawkins, Mrs. F. H. Johnson and Mrs. M. B. Frost, $5.00; Huntsville, First Church, $14.00; Jacksboro, Ladies' Aid Society, $7.00; Lockhart, Sunday School Class, $5.00; Paris, Church, $25.00; Stamford, Church, $25.00; Whitewright, Sunday School, $11.00; Whitewright, Church, $43.25. **Tennessee:** Crossville, Church, $9.91; Johnson City, Union Sunday School, $32.50; Jonesboro, Bethel Sunday School, $22.59; Riceville, Mrs. D. H. Roberts, $5.00. **Virginia:** Ashland, Church, $53.71; Ashland, Sunday School, $14.54; Grafton, Woman's Missionary Society, $30.00; Holly Grove, Betty L. Bowles, $5.00; Newport News, Margaret Mess, $1.00; Newport News, Woman's Missionary Society, $8.35; Pendleton, Mrs. G. H. Spieer and little Jean, $10.00; Preston, Effie Lewellin, $1.00; Salem, Church, $10.00; Walkerton, Smyrna, Woman's Missionary Society, $0.50. **Vermont:** West Pawlet, Woman's Missionary Society, $30.25. **Washington:** Creston, Mr. and Mrs. Wm. Dunning, $5.00; Manchester, Mrs. Eva F. Gilmore, $4.00; Seattle, Queen Anne Church, $78.27; Seattle, J. L. Fisher, $5.00; Spangle, Sunday School, $11.23; Spangle, Church, $26.42; Tacoma, Mr. and Mrs. S. J. Smith, $20.00. **West Virginia:** Bethany, Collier Church, $15.00; Cameron, Church, $3.00; Morgantown, Spruce Street Sunday School, $33.11 and $2.71; Wellsburg, Church, $51.50.. **Wisconsin:** Milwaukee, Second Church, $61.71; Milwaukee Church, $67.30. **Wyoming:** Sheridan, Sunday School, $25.00. **Washington, D. C., S. A.** Summy, $50.00; **Washington, D. C.,** 15th Street Church, $40.00. **Alta, Canada,** Calgary Church, $26.10. **(Addresses unknown)** Misses Lulu and Ethel Helman, $25.00; Mr. and Mrs. Semple and Little Velma, $25.00.

Total, January 1 to March 31, $19,207.18.

EUROPEAN RELIEF

Idaho: Moscow Sunday School, $39.11. **Iowa:** Mason City Church, $200.00. **Louisiana:** New Orleans, Mrs. John J. Zigler, $10.00. **Missouri:** Prairie Hill Church, $12.93. **Ohio:** Massillon First Church, $57.51; Ada Church, $18.00; Cleveland, Lakewood Sunday School, $30.00. **Tennessee:** Alamo, First Sunday School, $30.00. **Texas:** Huntsville, 1st Church, $14.00.

Total January 1 to March 31, $1,631.35.

NEAR EAST RELIEF

Alabama: Orrville, Lula Hamilton, $1.50. **Arizona:** Lowell, Mr. and Mrs. Grant Morris, $3.85. **California:** Los Angeles, Mrs. F. R. Nagel, $5.00; San Francisco, West Side Church, $103.90; Santa Rosa, Church, $190.00. **Colorado:** Canon City, Church, $26.10; Colorado Springs, E. Hall, $1.00; Colorado Springs Church, $19.45; Trinidad, Circle, $9.00. **Georgia:** Sandersville Church, $4.50. **Illinois:** Albion Church, $14.90; Bement, Woman's Missionary Society, $16.00; Eureka, Mrs. Emma C. Ewing, $10.00; Illiopolis, Woman's Bible Class, $10.00; Illiopolis, J. R. Shepherd, $1.00; Monmouth, Goldbrook Church, $25.00; Mt. Carmel, Ideal Bible Class, $43.05; Quincy Church, $69.52. **Indiana:** Greenwood, Rocklane Sunday School, $16.20; Jamestown, Sunday School, $60.00; Remington, Sunday School, $30.25. **Iowa:** Des Moines, Central Sunday School, $15.00; Keokuk, First Sunday School, $15.00; Montieth, Church, $5.70; Red Oak Sunday School, $44.60. **Kansas:** Newton, Loyal Daughters, $15.00. **Kentucky:** Bedford Church, $10.00; Lawrenceburg, Sunday School, $30.35; Lexington, Antioch Sunday School, $10.00; Mt. Olivet, Woman's Missionary Society, $25.00; Mt. Sterling, Camargo, Woman's Missionary Society, $36.00; Terrell, Mount Zion Sunday School, $10.00. **Louisiana:** Logansport, Sunday School, $8.75. **Missouri:** Clark Church, $41.50; Eldorado Springs Sunday School, $43.50; Fayette Church, $442.33; Rich Hill Sunday School, $38.26; St. Louis, Union Avenue Church, $15.00. Salisbury Church, $25.00; Tulip Church, $10.25; Webb City, Loyal Bereans Class, $6.00. **Mississippi:** Meridian, Sunday School, $16.50. **Montana:** Butte City, Church and Sunday School, $21.08. **New Mexico:** Tucumcari Sunday School, $19.46; **New York:** Bedford Hills, Dunkirk Church, $25.00. **North Dakota:** Fargo, First Sunday School, $32.92. **Ohio:** Clinton, Manchester Church, $11.50; Massillon, First Church, $57.51; Newark, Rocky Fork Sunday School, $52.30; Newton Falls, Sunday School, $59.51; Springfield, Church, $67.50. **Oklahoma:** Jet Sunday School, $28.52; Tulsa, Mrs. R. A. Mingle, $2.50. **Ontario:** Windsor Sunday School, $8.10. **Pennsylvania:** Lealyn Sunday School, $4.00; New Kensington, First Sunday School, $35.22. **South Carolina:** Sumter Sunday School, $16.25. **South Dakota:** Watertown Sunday School, $11.41. **Tennessee:** Etowah, Sunday School Class, $5.00; Etowah, Sunday School, $5.00. **Texas:** Claude Sunday School, $40.00. **Virginia:** Pipers Gap, Coal Creek M. B., $8.00; Preston, Effie Lewellin, $1.00; Walkerton, Smyrna Woman's Missionary Society, $0.50. **West Virginia:** Wellsburg, Church, $51.50. **Wisconsin:** Milwaukee Church, $62.30. **Wyoming:** Sheridan Sunday School, $50.00.

Total January 1 to March 31, $8,889.33.

Grand Total $29,717.86

Comparative Statement of Receipts

For Six Months Ending March 31, 1921

United Christian Missionary Society

	1920	1921	Gain
Churches	$181,436.97	$192,329.64	$ 10,982.67
Sunday Schools	96,518.43	114,498.65	17,980.22
Women's Missionary Societies and Circles	172,499.78	235,191.92	62,692.14
Christian Endeavor Societies	10,103.81	8,236.63	1,867.18*
Children Organizations	4,008.87	5,019.32	1,010.15
Individuals and Men and Millions Movement	246,467.36	116,626.37	129,840.99*
Bequests	29,643.45	31,509.28	1,865.83
Annuities	96,018.43	125,758.67	29,740.24
Interest and Rent	48,307.17	68,135.23	19,828.06
Mission Fields and Institutions	8,720.91	12,520.07	3,799.16
Subscriptions and Literature	7,981.85	16,261.23	8,279.38
Miscellaneous	42,940.98	67,064.42	24,123.44
	$944,648.01	$993,151.43	$ 48,503.42

Board of Education

Churches	$ 7,712.35	$ 8,820.78	$ 1,108.43
Colleges	1,511.47	1,014.60	496.87*
Interest	3.18	3.20	.02
World Movement		13,733.20	13,733.20
Miscellaneous	781.70	619.56	162.14*
Underwriting Fund		28,000.00	28,000.00
	$10,008.70	$52,191.34	$42,182.64

Board of Temperance and Social Welfare

Churches	$1,434.02	$1,758.02	$ 324.00
Sunday Schools	33.19	41.65	8.46
Individuals and Men and Millions Movement	4,499.33	1,475.50	3,023.83*
Miscellaneous	991.26	1,633.24	641.98
	$6,957.80	$4,908.41	$2,049.39*

Association for the Promotion of Christian Unity

Churches and Sunday Schools	$1,889.92	$1,852.12	$ 37.80*
Individuals	303.10	1,109.70	806.60
Literature	15.75	5.40	10.35*
Interest	10.03	12.18	2.15
Miscellaneous		176.38	176.38
	$2,218.80	$3,155.78	$ 936.98

Grand Totals for All Boards

Churches	$192,473.26	$204,760.56	$ 12,287.30
Sunday Schools	96,551.62	114,540.30	17,988.68
Women's Missionary Societies and Circles	172,499.78	235,191.92	62,692.14
Christian Endeavor Societies	10,103.81	8,236.63	1,867.18*
Children's Organizations	4,008.87	5,019.32	1,010.45
Individuals and Men and Millions Movement	251,269.79	119,211.57	132,058.22*
Bequests	29,643.45	31,509.28	1,865.83
Annuities	96,018.43	125,758.67	29,740.24
Interest and Rent	48,320.38	68,150.61	19,830.23
Mission Fields and Institutions	8,720.91	12,520.07	3,799.16
Subscriptions and Literature	7,997.60	16,266.63	8,269.03
Miscellaneous	46,225.41	112,241.40	66,015.99
	$963,833.31	$1,053,406.96	$ 89,573.65

* Loss.

Out of the Tithing Mail Bag

T. SPENCER CLEAVER of Battle Creek, writes that he is very happy to see the campaign on stewardship being pushed. He says, "It should do a world of good for our churches. We ought to have a better conscience on the matter."

J. W. Yoho of Huntington, West Virginia, writes that the Madison Avenue Church of Christ "went over the top" in the stewardship campaign. He sends the names of eighty-seven tithers. These constitute more than 25% of the church membership. He writes that they have more than forty other members who are proportionate givers, most of them giving 5% of their income. He says, "The stewardship campaign is the biggest thing the Disciples of Christ have undertaken for years."

Bakersfield, California, has done a splendid thing in signing up 217 tithers in a single day. At the same time twelve new members were added to the church.

When George F. Bradford, Stewardship Secretary for California, heard the good news about Huntington, West Viarginia, he rolled up his sleeves and made an extra effort at Maricopa, California, and reports as follows: "Huntington, West Virginia, did very well but California still leads. Secured eighty-eight tithers at Maricopa out of a membership of 106. Figure up the per cent! Who wants to beat it?"

The church at Bonner Springs, Kansas, has organized a Tithers' Circle, and has posted the names of all the tithers on a wall chart. A question is asked, "Is your name written there?"

Evangelist Charles Reign Scoville preaches one or more sermons on stewardship and tithing in every revival meeting. He always secures a large number of tithers. A telegram just received (March 22) asks for 240 Tithing Account Books for that many just signed up.

J. H. O. Smith, pastor of a great church at Pittsburg, Kansas, writes that they now have 345 tithers in the church. He asks for 500 copies of "The Deacon's Tenth." He has already distributed 500 copies of "Thanksgiving Ann" and "How to Tithe and Why."

The Hillcrest Church of Toronto emphasized the subject of Tithing in raising their Living Link pledge of $1,000 for the support of Miss Mary Lediard. Their bulletin carries the following:

"Mary Lediard gets the joy of working with her Lord. There is nothing better than this fellowship. It's the best investment you can make of your tithe—that is, if you tithe.

"(Tithing is the solution of church finances.) Now, on the second Lord's day in March we are asked to give, 'each according to his ability' to the cause of Missions. It will cost us $1000 and exchange. WE CAN DO IT IF WE WILL. SHALL WE? 'Bring all your tithes into the storehouse' (Malachi 3:9). That is, in modern speech, put your gift into the Missionary envelope—the one enclosed—and put it into the offering on March 13. If kept away please see that your offering reaches one of our treasurers—Brethren Dawes or Stainton—before the end of March. 'An offering from every member.' May God bless you for any sacrifice you make. 'The Spirit of God is in the work, giving it direction and momentum.'

THE MISSIONARY COMMITTEE."

Churches that have not yet distributed the stewardship literature may secure the following free of charge from the United Society:

3. "Thanksgiving Ann"
5. "Is the Tithe a Debt?"
#19. "How to Tithe and Why"
#20. "Proportionate Giving"

According to our agreement with Thomas Kane, only two of these (one of the two for each family in the church) can be ordered at any one time. After these have been distributed the other two will be furnished free.

Address all communications and requests for stewardship and tithing literature to

STEWARDSHIP COMMITTEE,
UNITED CHRISTIAN MISSIONARY SOCIETY,
1501 Locust Street, St. Louis, Missouri.

Extry! Extry!

(*Continued from page* 54.)

Episcopalians may have the formal, slim, lean converts, but give us the happy fat ones.

Membership Committee.

Or think of a new family—the "Joneses"—moving into our average small town. "Oh, have you heard of the new family? Our Committee called the very first day they were in town, to look them over, and would you believe it, they are both bonanzas? Mr. Jones measures 43, and Mrs. Jones is the dearest thing, her waist line is actually 45½ inches! The Presbyterians are just green with envy that we got there first."

Who can imagine what even one generation will do for the church? It is said that the Napoleonic wars actually diminished the average height of the men of France by nearly two inches. With the needs of the church treasury before them, may not the culinary accomplishments of our 20th Century Marthas materially and permanently enlarge the girth line of the whole church? And the dictionary yet to be will show the following—Liberality syn. Rotundity. A man's missionary passion will be measured not by a tape-line around his head or his heart, but by the length of his belt.

How the matrimonial market will be revolutionized! Farewell the wasp-waist. Paris take notice! The new model must have plenty of beef. The church demands it. Back to nature. Had this new order been in vogue 200 years ago, how Princess Ruth of Hawaii would have been besieged by missionaries of every communion, for it is recorded that she measured 60 inches around the waist.

But "Where does the Book speak" on such an important innovation? Simple enough. Does it not say, "Ephraim has enlarged his borders"? Does it not also say, "There were giants in those days"?

Goodbye the Every Member Canvass! Abandon stewardship and tithing! Banish the apportionment! Mark off the five year pledge! Duplex envelope to the scrap heap! Equip the church treasurer with a new tape-line, a tin pan and a small checkered apron.

Music Rhapsody in B Major, led by Alexander the Coppersmith.

Hear the pennies jingle,
Count them as they fall,
Penny-ante Christians
We will "cop" them all.

(Exit Stewardship Secretary to the left, with bowed head. Lights turned low to represent night. Man in the moon looks down and winks the other eye.)

CURTAIN—Selah.

Positions Wanted

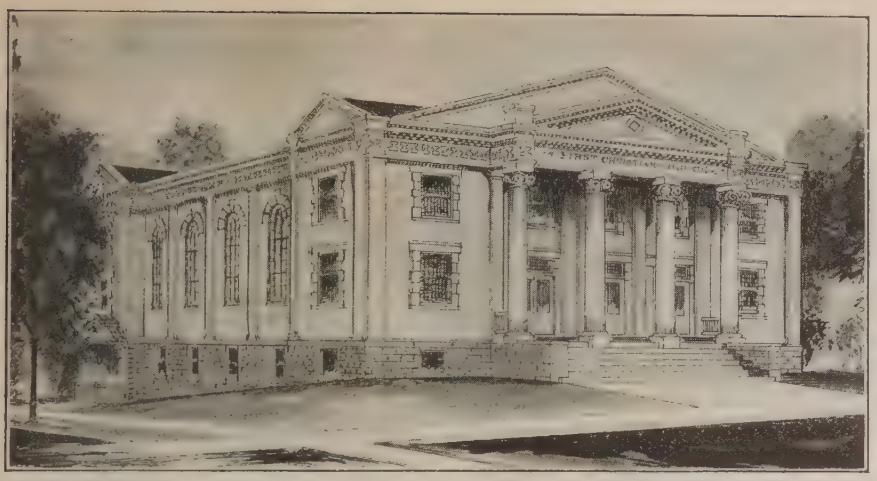
Two of the young women who are preparing for the mission field would like to have places during the summer where they can take care of children in families where this kind of service is needed. Being trained in kindergarten work, they are well qualified for such a position. These young people are working their way through school and need this kind of summer employment to aid them in their expenses. Any one in need of such assistance please write WORLD CALL.

A New Face at Headquarters

H. B. HOLLOWAY entered upon his duties as Office Manager of the United Christian Missionary Society, on March first. He succeeded Grant K. Lewis who had served in that capacity, in addition to his other duties, since the removal of the offices to St. Louis last August and who has, thereby, won the admiration and gratitude of his co-laborers for his faithful and efficient work.

Mr. Holloway has come into the work after twenty-one and a half years of continuous railroad service, with special training in a type of office work that fits him admirably for his new task.

H. B. Holloway



The Church Building to be Erected, Duluth, Minnesota

"The Zenith City of the Un-Salted Seas"

WE present herewith a picture, from revised drawings of plans for the new church to be built at Duluth, Minnesota. The first story of this church was built some nine years ago on one of the best corners in the city, (at Twelfth Avenue East and Fourth Street), and through those nine long years the little congregation has faithfully carried on its varied activities in the basement of this unfinished building. The site and first story of the building cost about $15,000, but could not be reproduced now for less than $30,000. A heavy indebtedness was upon this property for years, but recently it has been reduced to $2,000, and even that has been subscribed and soon will be paid off.

The superstructure of this splendid church will cost about $35,000 according to the architect's careful estimates. It is the desire of the congregation to build this year if possible. It has been demonstrated by nine years of experience that this church cannot make any headway, much less reach and influence the community with the gospel, and develop a strong, aggressive church with a strong missionary program, unless it can be equipped with an adequate plant. Duluth is a city of splendid churches and elegant homes. In the midst of such surroundings our work is at tremendous disadvantage, submerged in a basement, with meagre equipment. Many people of the city wonder "what is the matter with that Christian Church?" that it should stand there all these years unfinished! We are making no permanent, solid progress and have not in these nine years. We are simply marking time.

But while the church has been holding on in its "watchful waiting" policy the city and the vast territory tributary to it have been making marvelous progress along almost all lines of development.

Duluth is a city of a hundred thousand population and is destined to be one of the great commercial and industrial centers of the world. Since the days of 1871 when Representative Proctor Knott of Kentucky delivered his famous scintillating satire on Duluth in Congress, this city has been known of—though not really known by people of the United States. Three years before that onslaught was made in Congress, Thomas Foster, a brilliant editor of Duluth, in an impassioned Fourth of July speech, called it "The Zenith City of the Un-salted Seas."

The famous Kentucky Congressman visited Duluth some twenty years after making his Washington speech and was royally entertained by the citizens. He found even then that Duluth had attained in large measure the commercial and industrial prominence he had attributed to her in extravagant phrases, and that many of the predictions made in jest had become true in fact. For Duluth now handles a tonnage of shipping second only to that of New York; and at the rate her industries and commerce are growing she soon will become the largest port, in point of tonnage, in the world.

This is inevitable when the facts are taken into consideration. The steamship and railway lines handle millions of tons of coal for the great northwest, millions of tons of grain, millions of tons of iron, millions of tons of timber, beside immense quantities of goods made in Duluth and elsewhere. The greatest iron mines of the world are at the very gates of the city. One of the largest steel mills in America is being developed here, in which $26,000,000 already have been invested and as much more perhaps is to be placed in the next few years. Four ship yards have built many vessels both for lake and ocean traffic. Duluth-made goods have a nation-wide market which is extending into other countries.

Besides, there are two issues now before the national Government for adoption which must be settled ultimately in favor of Duluth because of the demands of justice and fair dealing. One of these is known as the "Pittsburg Plus" question, in the steel business and the other "The open water way to the sea," backed by fifteen states in the very heart of the continent. By the just settlement of the first of these issues Duluth inevitably will become the great steel center for the west: and by the second, Duluth will become the most inland ocean port on the continent and will, no doubt, rank first in tonnage among all the ports of the world. When ocean steamers dock at Duluth this will become the gateway through which will flow the imports from all quarters of the earth; and exports will go out from all the great northwestern states. Nothing then can hold back the rising tides of a mighty seaport city. And these things are coming. They must come. Roger Babson recently gave Duluth first place among all cities of America as the place for safe investment with early returns.

Duluth is already the metropolis of a vast empire of wealth in material values and in men. St. Louis county in which Duluth is located, has more wealth than all the state of Mississippi. One-fifth of all taxable values in the state of Minnesota is in the county of St. Louis. Men from almost every race on earth are here. They present a mighty complex problem for the forces of law and order and for the work of evangelism. Unless these masses of non-Christian men in such industrial and commercial centers as Duluth are won to Christ and Christian ideals they become increasingly a menace to American institutions. In Duluth and the territory adjacent thousands of foreigners endeavor to maintain their old-country customs, often to the detriment of American spirit and progress. Just in proportion to the providence of these things we shall fail to Christianize America.

The United Christian Missionary Society is continuing the assistance that was given the Duluth Church by the American Christian Missionary Society. The offerings to the Society this year ought to be large enough to enable it to speedily complete its work here. When this church is helped to a position of strength she will become a mighty power of evangelism in this great and growing city and will reach out her hands in loving ministry to tens of thousands of needy peoples in this great empire of the north in which God has placed her.

S. T. WILLIS.

For Greater Service

February 26, 1921

Dear Brother Burnham:

I want to report to you and through you to the United Christian Missionary Society that the ministers of Kansas City on the thirteenth of February at three o'clock in the afternoon at the First Church, Kansas City, Missouri, set apart Jesse M. Bader as Kansas City's gift to the work of evangelism among the Disciples.

George H. Combs delivered the address in the way that we all know him capable of doing. It was a very sacred occasion and all present felt that the work of evangelism among us was going to have a worthy representative.

Kansas City, and especially the Jackson Avenue Church, feels keenly the loss of Brother Bader. But we are all praying that his going means greater things for the whole brotherhood which we are sure it does.

D. MACFARLANE.

Members of Local Board of Managers

Left to Right: J. N. Price, Treasurer, C. C. Wheat, L. V. McWhorter (adopted by Indians and named "Old Wolf"), S. G. Buckner, Ben Olney, Indian, Neely Olney, Indian.

Yakima Indian Christian Mission

THE United Society is preparing to open our first mission among the Indians in the United States. It is to be located on an eighty acre tract of land which has been purchased near White Swan in the Yakima Valley in Washington. This property is not far from a public school, and the plan is to provide a home for Indian boys and girls while they are attending this school, which will afford opportunity for them to learn in the home and on the farm and at school many practical things helpful to their future lives under Christian influences.

The mission will be known as "The American Indian Tepee Christian Mission." A local Board of Managers will control the mission under the general direction of the Executive Committee of the United Society. Buildings are now being erected, pumping plant provided, and other arrangements made for the equipment of the work. The following article is by the former pastor of our great church at Yakima, which has already pledged $3,500 for this work.

* * *

THERE are approximately thirty-five hundred Yakimas. Something over two hundred of these are nominally Christian, most of them being Catholic. There is no such line of cleavage between the Catholics and Protestants among the Indians as among the whites. They are Catholic because the Catholic missionary first reached them. The great majority are pagan. In the heart of the Yakima Reservation, within sight of our Christian mission and within five hundred yards of the picnic grounds where the Yakimas hold their great annual Pow-Wow, is the Pom-Pom church, a purely pagan institution.

The progressive Indians, almost without exception, have been influenced by Christianity and feel greatly indebted to such Christian enterprises as have touched their lives. These stronger Indians look helplessly and sadly upon their own race and welcome any proposal looking toward the uplifting of this retarded people. Among the Yakimas our helpers will be Catholics and Methodists.

Chief Waters of the Yakimas, seventy-nine years of age, is a member of our local Board of Managers. He is a devout Christian, and for many years preached the gospel among his people. He said to the writer the other day, "I haven't much money, but I want to help all I can to encourage this good work for my people. I will give one hundred dollars for that mission."

Courtesy of L. V. McWhorter

Ni-Ya-Tut and Baby

Ben and Neely Olney, the other two Indian members of our board are among the most progressive Indians of the Reservation; Neely Olney being cashier of the Indian Bank at Wapato, and Ben Olney, a successful stockman. These Indians will conduct an Every-Member Canvass for the support of the mission. Ben Olney will place his five children in the mission home.

The United States government formerly conducted a school for the American Indians on the Reservation; but this has been closed. The government schools are very good except there is not the Christian training which is so necessary. Our mission home will be the only educational work carried on by any people for the benefit of the Yakima Indians. However it will not be exclusively for the Yakimas, as children of all tribes will be eligible and will be received into the home in as great numbers as the support of the churches permits.

We have eighty acres of primitive soil in the heart of the Reservation. The sagebrush has been cleared, and five acres have been laid out for our buildings, which will face a circle five hundred feet in diameter. The circle is sacred to the Indian. The building now under construction is a girls' home unit, which will accommodate ten girls and a house mother. Thus we break away from the institutional or dormitory plan for the girls so that all of their training in home building may be of practical value when they return to their own homes. As the missions grows we will add other home units to our system of buildings.

The main building is the next one to be constructed. It will be sixty by one hundren ten feet, providing an assembly room, class rooms, boys' dining room and kitchen on the first floor. The second floor will be the boys' dormitory, and will provide living quarters for some of the workers. Later a chapel, general store and repair shop will follow.

Our boys and girls will attend the public school at White Swan, a village of some fifty families, one mile and a half distant. Our home will supplement the public school with training for boys in farming, stock raising and manual training; and for the girls in sewing, cooking and all that goes to make true womanhood. Daily devotions and Bible study will be provided.

The American Indian Christian Mission will be more than a home for the boys and girls. It will be a community center for all the tribes. Here the Indians will come for their Pow-Wows, for business advice and counsel concerning all their problems. Moving pictures, lectures and entertainments will be provided. Friendship between the White Christians and the Red Pagans will be cemented. In brief, the American Indian Christian Mission is to be a demonstration center of Christian civilization.

S. G. BUCKNER.

Former Chairman Board of Managers, now Pastor, Pomona, California.

Courtesy of L. V. McWhorter

Yakima Indian Children

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Echoes From Everywhere

(Continued from page 53)

to work under proper control and environment.

An efficient native worker is equal to a foreign missionary—in some ways is even better. This is a fact that can be proven by concrete example, over and over again. The work of the school and the orphanage, to say nothing of the far reaching influence of the hospital and the leavening work of the chapel, is so attracting attention out there that the people bring their children from other towns and even the British Consuls voluntarily and unsolicited offer valuable time and strength to help.

Tibet must be evangelized! The school can train the native workers for eastern Tibet and much of Tibet proper. Therein lies our opportunity. The walls of the new school building are done; outside windows and doors are in; the frame work is going up.

A Full Life of Service

Delphos, Kansas, March 5, 1921.

Foreign Christian Missionary Society
Dear Brethren:

Inclosed you will find check for $4.00, my personal offering for Foreign Missions. I am an old man eighty years old and have but little of this world's goods. I gave the best of my life preaching the word on the frontier. I was ordained April 14, 1872.

Yours in His name
G. S. SMITH.

Heroic Giving

The China Famine Relief Committee, U. C. M. S.,
1501 Locust Street,
St. Louis, Missouri.
Dear Friends:

Enclosed you will find our Community House offering for Famine Relief, amounting to $6.50. This money was collected by our Community House children in the course of two weeks and represents largely what they saved from their motion picture and candy fund.

The little kindergarten children brought in $1.00, practically all of it in pennies. One little Italian girl, six years old, came in quite late one day with two pennies in her little grimy hands that were actually blue with the cold. On questioning her Miss Dunham found they were given her by a mother who gave her the task of watching her baby carriage out on the sidewalk while she went "shopping." The mother staid a long time and the little girl grew very cold. She was all out of breath with running when she burst into the kindergarten group with her big gift for the little Chinese babies.

A Polish boy gave a nickel when the Boys' Sunday school class collected its offering. I heard him whisper to another boy, "I've still got a dime left for *The Son of Tarzan* at the Casino this afternoon." Later on when the money was counted for the school, we found we were fifteen cents below the $6.50 mark. One boy said, "I have a nickel to help make it up." I saw the little Polish boy's hand slip into his pocket. His dime would make up the "even money." Then I suppose *The Son of Tarzan* sprang into view for the hand remained in the pocket. Realizing about what was going on in his mind, I gave him a wink of encouragement. Instantly he was on his feet. "Here's y're dime!" I hope the little Chinese boy who receives the dime may have his eyes made as bright and his cheeks as pink as were those of the little boy who started the gift on its long journey.

A. W. Van Dervort.

Interesting Village Logic

T. N. Hill of Bina, India, writes that in one village where plague had broken out, about twenty villagers armed with sticks came to ask the missionaries why they were spreading the plague. Someone had reported that they were throwing white

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pills around. Few English or Protestant Christians die of plague so the villagers have come to the conclusion that they spread it. The missionaries persuaded them to be reasonable, explaining why so few Christians fall victims to the plague—because they get rid of rats and fleas and also inoculate themselves against it.

Jasper T. Moses Reappointed For Work in Mexico

Jasper T. Moses, of New York, who has served efficiently in Mexico, in the past, as a missionary under the Christian Woman's Board of Missions and, more recently, has been one of the secretaries of the Federal Council of Churches, has been appointed to take up work again in Mexico. He has gone to Mexico City as manager of the Union Evangelical Press and will also serve as secretary to the Committee on Cooperation, in Mexico. His salary is to be paid by the United Evangelical Committee of Mexico, but he goes as a missionary of the United Christian Missionary Society.

Mr. Moses has done fine work in Mexico and in America, and in this new capacity he will have a splendid oportunity to use his talent for all the missionary work in Mexico. He will have the best wishes and prayers of many friends in America as he goes to this important task.

Good Opening for a New Church

M. B. Ryan, our evangelist in Washington writes of the good opening for an organization in Naches: We have never had any work done there. The meetings now being held are evangelistic in character, with much attention given to teaching. The attendance has been moderate, but encouraging. We have discovered a number of our own people near here of whom we had not previously known, and have had an opportunity to minister to a number whom we had known, but who seldom, or never, are able to attend our own services. These are appreciating the meeting. Altogether, quite a large number of others, who have not been acquainted with our teaching, have been regularly in the meetings. We are hoping that the meeting may result at least in the establishment of a regular preaching appointment there. There is quite a large community, town and country, and but one small church.

The Panther Caught At Last

Twelve baptisms since last report making forty-four additions in all. Membership at Pendra Road, India, 140. There are eight engineers being taught this month previous to baptism.

Fine Christmas services given by Church, Sunday schools and two day schools. The story of Christ's birth presented in song, set to Hindu music.

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On account of scarcity of rain in the fall for maturing of crops the district was hit hard. The Church Board was enabled, through advance help from the Mission, to buy rice and clothing at a cheap rate getting it in quantities and selling to Christian families in the community. This has all been paid back to the Mission Treasurer and it has been a great help in social service to the church. Only Christians were allowed to benefit through these channels.

The writer in his last letter told of a

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piece of missionary work he was doing, namely, making a trap to catch the panther that has been doing so much damage to life around here, having killed at least five persons. I'm sure you and all others will be glad to learn that the panther was caught last Friday night in the cage trap I had made for it. He was shot in the cage about seven minutes after twelve, midnight. Dr. Longdon has been given the skin, which she is having tanned to take home so that the folks can see it. We are all glad that at last it has been caught, for it has been a terror around here for months. It was caught in the trap three minutes walk behind our bungalow here.

Spiritual progress in church work has been marked. Self-supporting pastor is the goal of the church for 1921. Pray that it may be accomplished.

W. G. MENZIES.

Out on the Frontier

The outstanding piece of work for the month was at Casper, Wyoming, Sunday, February 13. Charles G. Stout, the pastor-evangelist, began work there immediately following the National Convention. For four months he has been gathering forces, spending part of that time in an evangelistic meeting. One hundred six members were organized into a church, and six elders, twelve deacons, three trustees, five deaconesses, a clerk and a treasurer were elected and set apart to the work. They are meeting in the Odd Fellows Hall, and have a Sunday school of one hundred or more under the capable leadership of Mrs. C. G. Murane as superintendent. Brother England was made chairman of the board, Brother Willard Murane treasurer of the church and Brother Joe E. Denham church clerk. I consider that the personnel of this thriving congregation is of the very best. Casper is a rapidly growing oil town; the streets are being paved, large business blocks are being erected and it is already the leading city of the state; has now a population of some fifteen thousand. A site for a building will be procured in the near future. Judge Murane, one of the trustees, is taking the legal steps necessary for incorporation. Brother Stout is now in his pre-Easter campaign; will put on a Stewardship and Tithing campaign in April. I bespeak for this organization a healthy and vigorous growth and look for it to become a potent factor in the building up of the moral and spiritual life of this growing city.

CHARLES LEMUEL DEAN.

Quite Against His Will

Mrs. Ogden of Batang, on the border of Tibet, writes that during November she took one new orphan into the orphanage. The child's mother had been killed by robbers and he had been brought to the Home by an uncle. A short time afterwards an aunt came and took the child to Dra Ya, to his grandparents. He did not want to go and fought as long as the missionaries could see him. Mrs. Ogden

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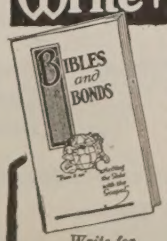

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added that she hoped he would come back again some time for he was a very bright boy.

She is teaching the Tibetan alphabet to the eighteen women in her Mothers' class. They seem to enjoy it and are really trying to learn. Only one woman in the group can read. She has been with the Mission for a number of years.

Where the Nations of the World Can Meet

Yesterday, February 13, 1921, in Akita, Japan, we held a service of great interest and international dimensions. There is in Akita the only Mining College in the Orient and we have students not only from all parts of Japan but from China and Korea. There are fifteen Chinese boys studying here and some of them have been attending Mr. McCall's Bible class. In an endeavor to reach them all we invited Mr. Stewart of the Chinese Y. M. C. A. in Tokyo to come up for a few days evangelistic work among the boys. He came bringing Mrs. Stewart and Mr. Yu, the Chinese pastor. So on Sunday morning in this little out of the way church we had a Chinese pastor preaching in Chinese to fifteen students and the sermon was interpreted into Japanese by one of the students. Two Americans in the audience understood it in Chinese, two Americans and one Britisher understood it in Japanese and the Chinese understood it in both languages. After the sermon the Chinese boys sang "Onward Christian Soldiers," in Chinese and then we, the representatives of four of the greatest nations of the world, gathered as one family round the Table of the Lord. There in the shadow of the Cross of Christ we partook of the emblems that reminded us all of His suffering and death for us. It was impressed on me that there is no other common ground on which the nations of the world can meet except through Christ. His Cross binds us all together in one bond of fellowship and love and service.

MARY LEDIARD.

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Each One Win One Campaign In Jamaica

For several years now it has been my continuous method of evangelism to promote efforts by the influence of one upon another, or in other words by a continuous Each-One-Win-One campaign. For several years I have systematically worked along the lines of a Pre-Easter Campaign. I appeal to the officers and district visitors of the church to furnish me with the names and addresses of those whose lives indicate they are not Christians, and by personal visits to their homes, personal appeals and prayer circles, we have promoted an evangelistic campaign by such methods. I find such methods far more reliable than the big revival meeting.

I opened the present campaign in which we are engaged on Sunday night, January 20, when speaking from the subject "Possible attainments for 1921." I intimated that a possible attainment was an intense evangelistic campaign. I am keeping at this and will continue to do so right up to Easter, as has been my custom for several years.

I am glad to say that so far as my own work is concerned I have abundant cause for thankfulness and satisfaction. In our Duke Street congregation we have a registered membership of 350; last year our additions were sixty-one, thirty-one of which were by baptism.

I am not unmindful of the great sadness and special difficulties overclouding you in the office at St. Louis at the present time. We bear you up in prayer.

J. E. RANDALL.

About Bert Wilson's Book

Said a young compositor who set up Bert Wilson's book, "Dad's Letters on a World Journey:"

"That's a great book. It's educational. I haven't thought so much about India since I was in school and it brought back to me the same feeling I had when I used to read about that country with its wild animals and strange customs."

Said the artist who made the sketches for the book:

"Why in the world didn't you send me all the proof of 'Dad's Letters' at once? I got right in the middle of that exciting Tiger Story and had to wait until some more proof came. It is a pleasure to illustrate a book with such human interest in it."

These letters, written when Bert Wilson was in India visiting the mission stations, are delightful in their freedom from formality, their spirit of adventure and the simple, natural introduction of the missionaries in their every-day life in India. Every home should have a copy of the book. We cannot call it a book specifically for children, for it is just as interesting and attention-holding to the grown-ups. Young and old will enjoy it. It is Bert Wilson at his happiest.

When you know it has seven full page photograph illustrations and as many black and white drawings—you will be astonished to know that the book sells for only $1.35 a copy. It has been kept at that low price so that all may have it.

Order from United Christian Missionary Society, 1501 Locust Street, St. Louis, Mo. Published by Powell & White, Cincinnati, Ohio.

Another Good Word for Church-School Institute

G. Edwin Osborn of Douglas, Arizona, has a good word for one of our field workers: During the month the "Arizona First Flying Squadron" led by Secretary Dunlap visited Douglas with some very profitable results.

The very best feature of the month was a three-day Church-School Institute conducted by Miss Cynthia Pearl Maus. It is impossible to estimate the value of her visit and the conferences she held with our individual workers.

Another New Book Off the Press

"Pioneering in Tibet," by Dr. A. L. Shelton. This is a personal record of the life and experience of Dr. Shelton in the mission field. Every home in the brotherhood should have the book. $1.25 per copy.

Send orders to the United Christian Missionary Society, 1501 Locust Street, St. Louis, Missouri.

From Waycross, Georgia, W. F. Mott, Minister

One confession Sunday night, a young music teacher. At the prayer services last night another young woman made confession and was baptized "the same hour of the night." There have been 29 added to the church since we came here a year ago—21 of these by primary obedience. I have accepted a call to remain with this congregation for five years at least. The congregation closed this year out of debt and plans are being formulated to raise funds for a new building.

Deepening Interest Among The Young Men

F. D. Butchart, of our Bohemian Mission in Cleveland, Ohio, sends this word: The month of February has been marked by a deepening interest of our young men toward the claims of Christianity. Dur-

HYMNS FOR TO-DAY

Several months ago I purchased two hundred copies of "Hymns for To-day," with orchestration, for Trinity Reformed Sunday School. We had used some of the best books on the market previous to this, but we must confess that this is the finest book of its kind in existence. "Hymns for Today" fills every need of the church and Sunday school. Our people are delighted in every way with the books, and it certainly is a pleasure to our orchestra to play such fine orchestration of the old and new hymns. Wishing you much success, I am most sincerely, Clyde W. Oplinger, Wadsworth, O.

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EDGAR D. LEE, *President.* MRS. ST. CLAIR-MOSS, *President Emeritus.*

ing the month ten young men between the ages of 18 and 21 have dedicated their lives to Christ. They are under the leadership of Robert I. Wiswell, a strong Christian business man who delights in this form of personal service and work. The Father and Son Banquet has been held with an attendance of about 100 and the Mother and Daughter Banquet with an attendance of over 200. A series of evangelistic meetings conducted by W. H. Boden will precede Easter Sunday.

A Cable from South America

Announces the birth of a son, March 9, to Mr. and Mrs. Robert B. Lemmon of Buenos Aires.

"Behind the Curtain" In India

Mary Kingsbury of Bilaspur writes: Eighty homes were visited at least once a month in the city and the gospel story told to women who live "behind the curtain." In almost every one of these homes some of the younger women are learning to read.

We receive wonderfully encouraging testimony sometimes from these women. One who had been ill for a long time said when I spoke to her of God's mercy in granting her health again, "Oh, yes, during those long days of my weakness, I called to Him and He comforted me; and the words of the hymn that I love were often in my mind, 'O Christ, my gaze is fixed on Thee' ".

Bible School Superintendents Attention!

For teaching Missions in the Sunday school, probably the most valuable material ever put out by our people is that prepared for the current year. Many schools have been using these fine stories and pictures since last October. The regular price was $1 for the complete set consisting of the book,—"Stories of the Church at Home and Abroad," the posters, and the Primary Story Pictures.

Since the year is so far advanced these valuable supplies can be secured for 25 cents plus 10 cents for postage and packing.

Schools not already using this material will find it a valuable help in maintaining interest as the summer approaches. Order at once.

The Secret of Church Success

Of the work in Haverhill, Massachusetts, Thomas Miller writes: We are beginning to see the results of three and a half years of labor, for these years were spent in clearing the ground and planting the seed. We have had a dry baptistry for a year but, thank God, it is being used now. Twelve baptisms and more to come in the next few weeks. Our method has been to conduct classes for those considering church membership and working through the Church school and the Christian Endeavor society. We have had a visit from Loran Sanford, secretary of the New England Missionary Society and Brother Minnick of the Worcester Church and several visits from Harold Humbert of Boston University. Our school is growing, the secret of church success. Many strangers are coming to see us, and the city is regaining their confidence in us.

A Bit of Inspiration Lotumbe, Africa

The world does not seem the same with Brother McLean gone. For more than eleven years I have written him pretty regularly regarding the work. His replies were always helpful and encouraging. It is good to know that there are good and capable men to carry forward the cause which he leaves.

The evangelists arrived with over three hundred enquirers. The conferences both of the evangelists and the enquirers made the closing days of the year very busy ones. There were two hundred seventy-three baptisms during the month. The offerings of the year are much larger than ever before. The Christmas offering was one of joy and gladness. I do not think there was one who did not have a part. Even the heathen came and asked that they might have a portion. Old Elonjombalaka sent his wives with cooking pots and knives, which was possibly the first gift he ever made.

HERBERT SMITH.

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